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PENAL LAWS OF CHINA.*

V. MILITARY LAWS.—Under this division, the *protection of the palace* is the first leading subject. The person of the emperor and his apartments, as well as those of the empress, empress-mother, and empress-grandmother, are sacred. Whoever unauthorizedly and without sufficient excuse enters the imperial temple, burying-place, hall of sacrifices, palaces, gardens, or citadel of Peking, shall be punished with the bamboo; and whoever in like manner enters apartments in the actual occupation of the emperor shall suffer death by being strangled. No person shall presume to travel on the roads or to cross the bridges which are expressly provided for his majesty, except only such as belong to his retinue, who are “necessarily permitted to proceed upon the side-paths thereof.” During the imperial journeys all the soldiers and people, except those who are attached to his royal person, must make way for his approach; and whoever fails to do so, and intrudes within the lines, shall be condemned to death. And all persons who enter any of the imperial inclosures must be furnished with licenses, and be kept continually under the strictest watch.

* Concluded from page 73.

Notwithstanding all their precautions, the emperors have sometimes found themselves in imminent danger, though their subjects, it must be confessed, have oftener been exposed to the greater danger; and hence the common saying among the people that, *being by the side of an emperor is like sleeping by the side of a tiger.*

Several sections refer to the *government of the army*. Military forces, except in cases of great emergency, cannot be employed without the emperor's permission; and every movement of the imperial troops must be immediately reported to the commander-in-chief, to the military board, and to the emperor.—All those who betray the secrets of state, or fail in their military operations, or are in any way unfaithful to their trust, shall be severely punished, according to their rank and the enormity of their crimes.—The regulations of the nocturnal police, which are to be observed in all the cities and fortifications of the empire, strictly prohibit persons “from stirring abroad at night,” from twelve minutes past nine o'clock in the evening till twelve minutes past five in the morning, except only on public business, or private affairs of an urgent nature, such as sudden illness, births, deaths, and burials. The gates of cities are to be closed and bolted at an early hour.

In order to secure the *protection of the frontier*, no person is allowed, without a regular license, to pass any of the barriers or posts of government; and whoever does so without submitting himself to examination, shall be punished with blows;—and “if such individual proceeds afterwards so far as to have *communication with the foreign nations beyond the boundaries*, he shall suffer death by being strangled.” Passports must never be granted to exiles, or residents expressly fixed by law; nor must those who are regularly furnished with licenses be unnecessarily detained. All persons who seek to carry the productions and inventions of the

country out to strangers beyond the frontiers, with all those who are convicted "either of introducing themselves or others into the empire, or of having plotted the means of removing themselves or others out of the empire, shall all, without any distinction between principals and accessaries, be condemned to suffer death by being beheaded." More effectually to prevent intercourse with foreigners by sea, the laws forbid the people to build upon or inhabit any of the small islands along the coast, which are at any distance from the main land. Notwithstanding these prohibitions, great numbers of the Chinese annually leave their country; and the small islands are the chief or sole retreat of thousands.

The laws require that a due supply of "*military horses and cattle*" be provided for the army; and every officer in charge of the rearing and feeding of such—"horses, horned cattle, camels, mules, asses, and sheep,"—and who fails to keep them in proper order and to secure a proper increase, shall be punished with the bamboo! Whoever clandestinely, that is, without permission of the government, kills his own horses, horned cattle, camels, or asses, shall be punished with the bamboo. Whoever has *vicious and dangerous animals* must set a mark on them and tie them up; but if, from neglect of so doing "any person is killed or wounded, the owner of the animal shall be obliged to redeem himself from the punishment of man-slaughter or man-wounding, by the payment of the legal fine."

Expresses and public posts are designed solely for the conveyance of official dispatches. There are messengers appointed to carry dispatches to all the provinces and districts of the empire, who are required to travel at the fixed rate of 300 *le*, or Chinese miles, in a day and a night; and "if through dilatoriness they exceed the time to the extent of an hour and a half, they shall be punished

with twenty blows; and the punishment shall increase by a progressive ratio of ten blows for each additional delay of an hour and a half, until it amounts to fifty blows.”—It is added in a note by the translator that, “although the distance from Peking to Canton by land exceeds 1200 English miles, government dispatches have been known to arrive in twelve days, and within a period of thirty days answers and instructions have frequently been received by the magistrates from the court, even upon affairs of no extraordinary importance.” But ordinary dispatches are usually carried at a much slower rate; the Peking gazettes for example, are usually thirty days in reaching Canton.—Officers of government, it is stated in the Ta-tsing hwuy-teen, are allowed *ninety* days to travel from Peking to Canton!

VI. CRIMINAL LAWS. This is the most important division of the penal code; it consists of eleven books, and one hundred and sixty-nine sections; many of these minor divisions however refer to the same subject, and will be noticed in the same paragraph. It should be remarked here also that the arrangement of the code is in many parts bad—at least that it differs widely from that which would be deemed the most fit and proper by European writers. For example, “high treason,” “rebellion and renunciation of allegiance,” and “sorcery and magic” are treated of under the head of *theft and robbery*. We quote the principal paragraphs concerning high treason:—

“*High treason*, is either treason against the state, by an attempt to subvert the established government; or treason against the sovereign, by an attempt to destroy the palace in which he resides, the temple in which his family is worshipped, or the tombs in which the remains of his ancestors are deposited. All persons convicted of having been principals or accessaries to the actual or designed commission of this heinous crime, shall suffer death by a slow and painful execution.

“All the male relations in the first degree, at or above the age of sixteen, of persons convicted as aforesaid; namely, the

father, grandfather, sons, grandsons, paternal uncles, and their sons respectively, shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded. All the other male relations at or above the age of sixteen, however distant their relationship, and whether by blood or by marriage, shall likewise suffer death, by being beheaded, if they were living under the same roof with the treasonable offender, at the time the offense was committed. The male relations in the first degree, under the age of sixteen, and the female relations in the first degree, of all ages, shall be distributed as slaves to the great officers of state. The property of every description belonging to the treasonable offenders; shall be confiscated for the use and service of government.....All persons who, when privy to the commission of, or to the intent to commit the crime of high treason, wilfully conceal and connive at the same, shall be beheaded.

“Any person who shall apprehend, and deliver into the custody of a magistrate, an offender against this law, shall be employed forthwith under government, according to his qualifications; or if already an officer in the employ of government, he shall be suitably promoted; and in every case he shall be rewarded with the possession of the whole of the confiscated property of the offender.....If the relations of persons intending to commit the aforesaid crime, shall, previous to the commission of any overt act, deliver them up to the officers of justice, those who are so delivered up, and their several relations, shall all of them be entirely pardoned.”

All persons who *renounce their country and allegiance*, or devise the means thereof, shall be beheaded; no distinction shall be made between principals and accessaries.—All persons convicted of writing or editing books of *sorcery and magic*, or of employing spells and incantations, in order to agitate and influence the minds of the people, shall be beheaded.—All persons guilty of *stealing* the consecrated oblations offered up by the emperor to the spirits of Heaven and Earth, or any of the sacred utensils, clothes, meat-offerings, and precious stones used on such occasions; also all persons guilty of stealing an imperial edict or official seal or stamp, shall be beheaded. In these cases also no distinction shall be made between principals and accessaries. “Stealing in general” is punishable with fifty blows. Stealing the keys of the gates

of forts and cities, as well as the stealing of military weapons and accoutrements is punishable with blows and banishment. In certain instances those who are guilty of stealing are branded on their arms with the mark of "*thief*." When the property stolen exceeds in value 120 taels, or Chinese ounces, of silver, the thief or thieves shall suffer death by being strangled.

In general, "a private and concealed taking" constitutes a *theft*; and "an open and violent taking," a *robbery*. All persons concerned in the actual commission of highway robbery shall be beheaded; and all those who are found guilty of taking unlawful possession of the property of others, *in open day* and by forcible means, shall, however small the amount of property taken, be punished with one hundred blows and banishment for three years. Obtaining property under false pretenses is punishable the same as theft; and all those who are guilty of *extorting* property from any individual shall be punished one degree more severely than in ordinary cases of theft.

Concerning *kidnapping, or the unlawful seizure and sale of free persons*,—a practice more or less prevalent throughout every part of the country, we make the following brief quotations.

"All persons who are guilty of entrapping by means of stratagems, or of enticing away under false pretenses, a free person, and of afterwards offering for sale as a slave such free person, shall,—whether considered as principals or as accessories, and whether successful or not, in effecting such intended sale,—be severely punished with a hundred blows and banished perpetually to the distance of 3000 *le*. All those who are guilty of entrapping or enticing away any persons in the manner aforesaid, in order to sell them as principal or inferior wives, or for adoption as children or grandchildren, shall if considered as principals, be punished with a hundred blows and three years banishment.....The persons kidnapped, shall not in any of the aforesaid cases be liable to any punishment, but shall be restored without delay to their respective families.

"All such persons also, as receive the children of free parents, upon the faith of a promise to educate and adopt them as their own, and nevertheless sell them afterwards to others,

shall be punished according to this law, except in those cases in which it can be proved that a pecuniary consideration was given and received in the first instance.....Any person who sells his children or grandchildren against their consent, shall be punished with eighty blows. Any person who in the like manner sells his younger brother or sister, or his nephew or niece, his own inferior wife, or the principal wife of his son, or his grandson, shall be punished with eighty blows, and two years banishment."

Disturbing graves is a crime of frequent occurrence. Whoever is guilty of breaking up another man's burying-place until the coffins become visible, shall be punished with one hundred blows and perpetual banishment; and whoever, after having been guilty of the aforesaid, uncovers the corpse shall be strangled. If a father destroys the corpse, of his son he shall be punished with eighty blows; but whoever is guilty of destroying, or mutilating, or casting away, the unburied corpse of an *elder* relation, shall be beheaded. Several minor crimes, such as stealing bricks, clothes, and other articles from a burying-place, are punished less severely.

Destroying the life of man, or *homicide*, in its several degrees of guilt, is the subject of several important sections. The original contriver of *pre-concerted homicide* shall suffer death by decapitation; and the accessaries, who contribute to the perpetration of the murder, shall be strangled; other accessaries, who do not actually join in the perpetration of the deed, shall be perpetually banished. "All persons guilty of killing in an affray, that is to say, striking in a quarrel or an affray so as to kill, *though without any express or implied design to kill*, shall, whether the blow was struck with the hand or the foot, with a metal weapon, or with any instrument of any kind, suffer death, by being strangled." All persons playing with the fist, with a stick, or with any weapon, "in such a manner as obviously to be liable by so doing to kill, and who shall thus kill some individual, or who by mistake kill one person

for another, shall suffer death. But persons who kill *purely by accident*, that is, in all those cases where there could have been no previous thought or intention of doing an injury, shall be permitted to redeem themselves by the payment of a fine. Also, when a principal or inferior wife is discovered by her husband *in the act of adultery*, if such husband, at the very time he discovers, kills the adulterer, or adulteress, or both, he shall not be punished. Any individual who is guilty of killing three or more persons, all of whom were relations of the first degree, or inmates of one family; and also any person who, with an intent to mangle and divide the body of the deceased for magical purposes, is guilty of killing any individual, shall suffer death by a slow and painful execution. All parricides likewise shall suffer death in the same manner; and even should the criminal die in prison, the slow and painful execution shall take place on his lifeless body!

All persons rearing *venomous animals*, preparing poisonous drugs, or using magical writings and imprecations with a view to occasion the death of any person therewith; together with all those who are guilty of alarming to death with violent threats, in order to accomplish an object criminal and unlawful in itself, shall suffer death.—An unskilful practitioner of medicine, who administers drugs, or performs operations with the puncturing needle, contrary to the established rules and practice, and thereby, though without any design to injure, kills the patient, shall be allowed to redeem himself from the punishment of homicide, but shall be obliged to quit his profession for ever. If it shall appear, however, that he intentionally deviates from the established rules and practice, and aggravates the complaint in order to extort more money for its cure, and the patient dies, the money shall then be considered as stolen, and the medical practitioner shall be decapitated.

If a wife strikes and abuses her husband's father or mother, grandfather or grandmother, and the husband, instead of accusing her before a magistrate, kills her in consequence of such offense, he shall be punished with one hundred blows. But if a wife having been struck and abused by her husband, and in consequence thereof, kills herself, the husband shall not be responsible. Whoever is guilty of killing his son, his grandson, or his slave, and attributing the crime to another person, shall be punished with seventy blows, and one and a half year's banishment.

Quarrelling and fighting are strictly interdicted by the penal code. In all ordinary cases those who are guilty of these crimes are punished with the bamboo;—for striking with the hand or foot, the punishment is 20 blows; for striking with a cudgel, 30 blows are inflicted; the offense of “tearing away more than an inch of hair,” is punished with 50 blows; that of breaking a tooth, a toe, a finger, or any bone of the body, wounding an eye, or disfiguring the nose and ears, subjects the offender to a punishment of 100 blows. Striking individuals of the imperial blood, or any of the ordinary and extraordinary officers of government, is punishable with blows and banishment. Slaves who intentionally strike their masters shall be beheaded. A husband shall not be punished for striking his first wife, “unless the blow produces a cutting wound;” but the wife who strikes her husband, shall be liable to one hundred blows. Any person who is guilty of striking his father, mother, paternal grandfather or grandmother; and any wife who is guilty of striking her husband's father, mother, paternal grandfather or grandmother, shall be beheaded. If a father, mother, paternal grandfather, or grandmother, chastises a disobedient child or grandchild in a severe and uncustomary manner, so that the child or grandchild dies, the party so offending shall be punished with one hundred blows.

Abusive language is disallowed by the laws ; and all those who offend in this respect are punishable with blows, banishment, or death, according to the circumstances of the case. A child or grandchild who is guilty of addressing abusive language to his or her father or mother, paternal grandfather or grandmother ; or a wife who is guilty of addressing abusive language to her husband's father or mother, paternal grandfather or grandmother, shall suffer death by being strangled ; provided always however, that the persons abused, themselves complain to the magistrates, and had themselves heard the abusive language which had been addressed to them. Slaves guilty of addressing abusive language to their masters, shall likewise be strangled.

All the subjects of the empire may by "*indictments and informations*," seek redress for their grievances. False, malicious, and anonymous indictments ; bribery and corruption ; and forgeries and frauds, are strictly interdicted. The accuser in all cases is held responsible for the truth of the charges which he may bring forward publicly before a magistrate ; and the magistrate is bound to listen to every complaint which is regularly brought before him. And not only bribes, but every species of pecuniary over-charge ; and "*presents of all kinds*, made to civil and military officers upon taking charge of their governments, eatables only excepted," are disallowed. Further ; all persons in authority when guilty of accepting, at any time, from the inhabitants of their district, presents consisting of the produce or manufacture thereof, shall be punished, at the least, with forty blows, and the giver shall suffer punishment less than the receiver only by ten blows. "Nevertheless, all presents of eatables to such person, when upon any official progress ; and presents of all kinds, when made to them by their relations, on particular occasions, shall be exempted from the prohibitions and penalties of this law."

The laws relative to *incest and adultery* require that all criminal intercourse with a married or unmarried woman shall be punished with the bamboo; that the "violation of a married or an unmarried woman—that is to say a rape,—shall be punished with death by strangulation;" and that criminal intercourse with a female under twelve years of age, shall be punished the same as a rape.—It is added, in one of the supplementary clauses, that "depraved and disorderly persons conspiring together, and seizing on the son or relative of an honest family, in order to commit an unnatural crime, shall, whether their guilt be aggravated by the subsequent crime of murder or not, suffer death by being beheaded immediately after conviction, as in the case of vagabond outlaws." And "if no conspiracy had been formed, but the additional guilt of murder incurred; or if a boy under ten years of age had been seduced away for such purpose," the criminal shall be beheaded. A husband consenting to, or conniving at, the adultery of his principal or any other of his wives, shall, together with the adulterer and adulteress, be punished with the bamboo. And any individual compelling his principal or inferior wife, or any female educated under his roof, to engage in a criminal intercourse, shall with the adulterer or fornicator be punished with eighty blows, but the woman shall be considered innocent.

Any person who *accidentally sets fire to his own house* shall be punished with at least 40 blows; if the fire reaches other buildings, he shall receive 50 blows; if it causes the death of any person, 100 blows shall be inflicted; and death shall be the punishment if it reaches any of the imperial buildings. *Wilful and malicious house-burning*, is a more heinous crime, and the laws mete out for it a severer punishment.

Police officers, and the soldiers and attendants employed on the public service, are required, when

any cases are brought to their notice, to pursue and *arrest* the offenders immediately; and if they fail to seize the offenders within a given time, they shall be punished with the bamboo, or by a forfeiture of their salary. All ordinary prisoners charged with offenses punishable with banishment or death, and not privileged in consideration of their rank, tender youth, extreme age, or bodily infirmity, must always be strictly confined, and in certain cases be fettered and handcuffed. They must also (according to the tenor of the law) be duly supplied with food and clothes—by their friends when they are able, if otherwise, by government; and they must not in any case be mal-treated by the jailors or others in whose custody they may be placed.

Torture is not to be used in the *judicial examination* of those who belong to any of the eight privileged classes, or of those who have attained their seventieth year, or of those who have not exceeded their fifteenth year, or finally of those who labor under any permanent disease or infirmity. In all these cases the offenses shall be determined on the evidence of facts and witnesses alone. The examination of prisoners must, generally speaking, be strictly confined to the subject of the information laid against them.—After a trial is concluded, and the facts alleged are fully substantiated, the accusers shall forthwith be dismissed and absolved from all further responsibility. In all tribunals of justice, sentence shall be pronounced against offenders, according to all existing laws, statutes, and precedents applicable to the case, when considered collectively. After a prisoner has been tried, and convicted of any offense punishable with temporary or perpetual banishment, or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he stands convicted, and of the sentence intended to

be pronounced against him; their acknowledgement of its justice, or their protest against its injustice, shall then be taken down in writing; and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more particular investigation. A false judgment can be reversed only by an appeal to the emperor.—Female offenders cannot be imprisoned except in capital cases, or cases of adultery. In all other cases, they shall remain in the custody of their husbands, or other relations, or neighbors, who shall, upon every such occasion, be held responsible for their appearance at the tribunal of justice, when required.

VII. LAWS RELATIVE TO PUBLIC WORKS. This is the least important division of the penal code. Public benevolent institutions are scarcely known in this country; and the *public works* which do exist are designed to serve chiefly, not to say entirely, the purposes of government. It should not be forgotten, however, that this "*patriarchal government*," consisting of Tartar conquerors, never fails to provide, and with "a mother's tenderness," for all the wants and necessities of "the simple and unprivileged" people!

All the *public* residences, granaries, treasuries, and manufactories; embankments of rivers, roads, and bridges; and also the walls of cities, and other fortified places, must frequently be examined, and always kept in due repair; but no new structures can be raised, no new works undertaken, or old ones repaired, without special permission. Every new work of whatever description, must in every respect conform to the "*established rules and customs*." Any deviation from this law is punishable with forty blows, and in extreme cases with perpetual banishment. Any private individual who shall be convicted of manufacturing for sale, silks, satins, or other similar stuffs, according

to the prohibited pattern of the "*dragon*" or the "*phœnix*"—which are for imperial use,—shall be punished with one hundred blows, and the goods be confiscated; and any individual who is guilty of purchasing and actually wearing such prohibited stuffs, shall be punished with the bamboo and banishment.

We have now reached the *end* of Sir George Staunton's very faithful translation of the penal code. "The laws of a nation form the most instructive portion of its history." To those who wish to become acquainted with the habits, manners, and customs of the Chinese, the *Ta-tsing leuh le* is one of the most valuable works that can be presented. Both in respect to the subjects of which it treats, and the pre-eminent authority which it possesses, it ranks second to no work which the Chinese have produced. It is not the work of a few individuals; nor the production of a single age. There can be little doubt that many of these laws had their origin in very remote periods; yet still they are not *immutable*. They recognize no higher authority, and are based on no more permanent power, than the *will of one man*; though that is supreme, and to it "all beneath the azure skies" must bow. The emperor has no equal; and consequently no international law can exist within his dominions. All beyond the limits of his empire are thieves and robbers—are rude and barbarous, and aliens from the middle kingdom.—The laws of this land, being dependent on the will of the monarch, have gone into disuse with every declining dynasty, and with every rising one they have been modeled and framed anew. Hence many of the "*established usages and old customs*" are of very recent origin; and some of them are wholly unsupported by imperial authority.

Many of the laws which constitute the penal code are just and good; the exceptions to this

remark however, are not few. It would be interesting to compare these laws with those of the ancient and modern nations of the west. Though to us this code appears very defective, yet by the natives it is viewed in a different light; they often speak of it with pride and admiration; "all they seem in general to desire is, its just and impartial execution, independent of caprice and uninfluenced by corruption."

MISCELLANIES.

Remarks on the history of China during the middle ages, from the dynasty of Tsin, A. D. 280, to the commencement of the Yuen dynasty, 1279.—[Concluded from page 85.]

WE might now have expected the general dawn on this land, of the inextinguishable light of the world, and the commencement of the universal reign of truth. Yet China, at that time next in civilization to Greece and Rome, has remained stationary, yea has even receded in knowledge and virtue. The heroic ages in which literature flourished have passed away, and the imitative genius of the nation is seen to direct itself only to the multiplication and modification of already existing arts and knowledge. The invariable rules of formality bind down the human spirit, whose native element is freedom. The history is barren of great events, for the nation is sleeping under the opiate of fancied superiority;—there is nothing more to learn, nothing to improve, nothing to invent; all that is valuable in thoughts is stereotyped, and henceforth we may look in vain to the voluminous productions of the modern literati, for one new idea. Even the classical expressions in this formal language are under the control of the ancients. Thus have the Chinese in a manner ceased to be an independent nation, their slavery to antiquity is worse than the yoke of foreign oppressors, since the latter may be shaken off, and can never enslave the immortal spirit.

The dynasties during these middle ages, were of short continuance, and but a small number of the emperors were great men. Whilst the western world was made subject to Christ, the son of God, China remained prostrate before idols of wood and stone. During the period in which the ancient poetic systems of idolatry were overthrown, when the altars

of Jupiter and the fanes of Apollo disappeared, China was enslaved alternately by Taouism and Buddhism. None of their absurd doctrines was wanting in votaries,—the emperors themselves occasionally espoused them; yet amidst all the innovations and changes, the divine rays of christianity did not penetrate these dark regions.—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?”

The whole western world was in convulsions during these ages, yet the same cause which overwhelmed those long established empires, preserved China from utter ruin; but of this we propose to speak hereafter. When the dark ages overspread and enveloped the mind of all Europe, China still remained what it was. Though not free from revolutions, yet the changes were transitory, and the old model of perfect government was only retouched and shaded anew.—After these general and preliminary remarks, we shall enter into a few details.

Woo-te, the founder of the Tsin dynasty, or rather the western Tsin, as distinguished from a later family of the same name, was a magnanimous prince, and the son of a general. He only could withstand the power of the tributary chiefs; his successors were all involved in war with them, in which they often suffered defeat. None of these emperors could assert undisputed sovereignty; none of them performed any great exploits. When this family had retained the throne 140 years, Lew-yu, a man of mean birth, after killing Kung-te the last emperor, grasped the reigns of the empire.

With him commences the first Sung dynasty, A. D. 420. He fixed his residence at Nanking. This as well as the four following dynasties, was of short duration; they are called by the Chinese historians, the “five generations.” Two sovereigns then claimed the empire, the one residing in the north, the other in the south; and the wars between these two monarchs are the most remarkable events of the period. The royal family was driven from the throne by Seaou-taou-ching, who murdered the last emperor Shun-te and founded the Tse dynasty, A. D. 479.

The Tse, Leang, Chin and Suy dynasties were equally destitute of strength with their predecessors. During the continuance of Tse, mention is made of a philosopher who taught materialism, and the morality of the soul. The Chinese literati generally have too strongly adhered to these doctrines, and even without a teacher have rejected the few expressions in their classics which oppose them. Woo-te, the founder of the Leang dynasty, was a strict votary of Buddhism, and, which is the first instance of this kind, styled himself a priest. It is not unlikely that christianity in a debased form, made its appearance in China about this time. The Nestorians,

persecuted by their own brethren of the west, sought an asylum and found it on the western frontiers of China. From thence it is very probable that they spread themselves eastward; but we possess no authentic records upon this subject.

Whilst tracing this part of the history, we are strongly reminded of the weak Byzantine emperors in the decline of their power. A succession of worthless monarchs occupied the throne of China, each rendering both his dignity and nation contemptible, till he was removed by assassination to make way for a more unworthy successor. The founder of the Suy dynasty, however, presents a laudable exception; he seems to have been a great prince, but the times were so degenerate, that he could effect very little towards a reformation.

As there were numerous rival chiefs, and opposing parties, at this time, there is consequently much confusion in the history. Wei, Leang, Tse, Chin, Chow and Suy, are also called the six dynasties, some of which are not admitted into the catalogues of Chinese annals; the northern emperors are merely mentioned, and their actions only slightly noticed. This confusion is increased by the assumed denomination of the respective monarchs,—the *kwo haou*,*—which was often changed during the life time of an emperor; and also by the use of the name which he receives after his death. Many emperors bore the same posthumous name, this is the reason that foreigners, as well as natives, are apt to mistake them for each other. To prevent all misunderstanding, we shall give the names of the several dynasties till the invasion of the Mongols, from A. D. 618 to 1279. They are Tang, How-heang, How-tang, How-tsin, How-han, How-chow and Sung, all within a period of 662 years.

The most celebrated among them doubtless is that of Tang, which ruled from 618 to 906. The Chinese to the present time occasionally style themselves Tang jin, “men of Tang.”

The second emperor, Tae-tsung, appears as a luminary amongst the host of his unworthy predecessors in the preceding dynasties. He was a man of vigorous mind, and of great application to business; he therefore reformed abuses, and brought back the glorious days of antiquity, never being dismayed by obstacles.—During his reign, the first Nestorian christians appear to have arrived at the court, and come to the notice of the emperor. He is also said to have erected a church for them; and we see nothing improbable in the fact. Though the Chinese historians do not speak of any religious creed, as having made its first appearance at this time, they mention the arrival of ambassadors from the west, whose appearance

* It ought to be the plan generally adopted in Chinese history to give the name of the emperor's *reign*, rather than the designation which is assigned him at his death in the temple of his ancestors; for why should we not in this imitate the Chinese government, which constantly uses the former name, even when referring to emperors long since dead?

was extraordinary. This fact is corroborated by several accounts written by contemporaries in Syriac, Arabic, and Latin, and by the inscription* found upon a stone table at Se-ngan, the capital of Shense.

Besides we know, that the Nestorians had made numerous converts among the Tartars of the deserts which border upon China; and every reader has heard of "Prester John, the rich and magnificent prince of a Tartar tribe." But beyond this we know scarcely any thing of the further progress of christianity here. Surely that heavenly power, which overcomes the world, and subjects it to Christ, when exerted by the true believer, was not the portion of the Nestorians who then entered China. They may have made many proselytes, and this is no where easier than in China; but they made very few converts to the Lord. Wherever the heart is imbued with divine grace, wherever the Holy Spirit is shed abroad, there christianity takes root, and only there. If such had been the case at that time, or even had the Bible been given to the Chinese, those traces of early christianity would not have vanished so quickly and so utterly.

During this reign, the first notice is recorded of the Coreans, a people very probably sprung from the same stock as the Chinese. The latter had already extended their dominion to the distant shores of the Korean peninsula.

The emperor Heen-tsung of this dynasty, established the celebrated Hanlin college, a national institute, and the focus of all Chinese learning. The doctors who compose its members, are eligible to the highest dignities of the empire, and even without any promotion they perform the most important functions. What learned men might this college have produced, if the naturally good understanding of the Chinese had not been obscured by ancient prejudices and dogmas, or their capacities been fettered by old usages. Yet to the great detriment of national improvement, we see hundreds of the most talented men whom China can boast, and who have successively filled these collegiate ranks only re-echoing what the ancient sages said. Beyond this, they know nothing; whoever has committed most of these sayings to memory, is the ablest man; whoever can dress what he has learned, in the most pertinent language, is the greatest genius.

When Tae-tsung, the eighth emperor, reigned, the Tartars, who from the time immemorial had been in the practice of making inroads, became victorious over the Chinese, took the imperial residence, and made dreadful carnage. The success of these hordes may be principally ascribed to the disunion of the Chinese tributary princes, who often put the emperor at defiance, and engaged in war against their sovereign.

The greatest proof of a weak monarch is exhibited, when

* Respecting this inscription, see our first volume pp. 44 and 449. We propose to recur to this subject in a future number.

women and eunuchs assume his power. During the latter part of this dynasty, it appears that the numerous eunuchs established themselves as the sole arbiters in all important governmental matters. At first they were the humble servants of the emperor, always ready to execute his commands at any sacrifice; but they very soon became the masters, selected the emperors, were their absolute counsellors, in fact only wanted the name of sovereigns. The great distress occasioned by this misrule, and the reduced condition of the empire, can easily be imagined, without entering into any full details. If an emperor arose who possessed sufficient energy to oppose the current, he soon died, and left the empire to a weak successor. In such times of general degeneracy, superstition gained ground, and the weak-minded rulers were amused by the idle dreams of corrupting delusions. One of the emperors was anxious to preserve a finger of Budha as a relic, and brought it in a great procession to his capital. Another tried to become immortal by taking a draught of immortality, from one of the Taou sect,—but died instantly.—Such were the rulers of such an empire; its fall like that of all similar states, was sudden; the coward eunuchs were killed, the last emperor of this line was slain, and his general Choo-wan ascended the throne.

Corea which had hitherto submitted tamely to the Chinese government, now sent a number of colonists to Leaou-tung, which at present is called Fung-teen, and is the country from whence the present reigning dynasty originated. These settlers caused much annoyance to the Chinese government, which in its degenerate state was unable to cope with so petty a nation.

The five dynasties which are already enumerated as following the Tang, can boast of no hero or great emperor. The historians call them the latter Woo-tae, “five generations.” Under the emperor Ming-tsung of the How-tang line, printing was invented. The simple method of printing books from wooden blocks upon which the characters are engraved has continued in use among the Chinese till this time, and has proved a great blessing to the nation. Under the How-tsin line, the Tartars gained a firm footing in Pih-chih-le province. This was no ways extraordinary, since even in Ming-tsung’s reign, China had acknowledged a “barbarian” as emperor. Torn by internal discord, the country could not oppose any of its determined foreign enemies. The colonists of Leaou-tung repeated their inroads upon China incessantly, and the empire bowed to every usurper. Under such circumstances there was neither order nor law, and the tributary chiefs were only desirous to grasp a larger share of the sovereignty.

Such was the state of China when the family of Sung ascended the throne, and reigned prosperously many years. The founder of this line was called by common suffrage to the throne. He was truly a wise prince, and reformed the corruptions of his predecessors. Six of his posterity maintained

themselves upon his throne with imperial dignity, though one of them became tributary to the Tartars of Leaou-tung. But the eighth emperor, Wei-tung, made himself a slave to the eunuchs, and was severely punished for his weakness and imprudence. He called in the eastern Tartars to punish the turbulent colonists of Leaou-tung; but these tigers turned upon their employer, slew him, took possession of a part of Shanse province, and founded there the empire of Catai, which made so great a figure in ancient geographical researches. The empire began again to sink under innumerable evils; the Tartars though often repulsed, still remained victorious. Like all the barbarous nations which overthrew the Roman empire, and received their civilization from the conquered, these Tartars also adopted Chinese manners; He-tung, one of their kings even went so far as to render homage to Confucius.

Choo-he, the celebrated commentator on the classics and a very perspicuous writer, lived under the reign of Ning-tung. During this time the Kin, or eastern Tartars, were becoming bolder and bolder, and threatened the subjugation of the whole empire. But they soon met their match in the western Tartars. These latter lived in the countries which extend from Shense province to Thibet and Samarcand. Like the whole Seythian race, they were nomades, and addicted to rapine. But having once been repulsed from the Chinese frontiers during the Han dynasty, they did not again attempt to enter them, till the emperor himself called in their aid against the eastern Tartars. But the remedy became worse than the disease. The Tartars perceiving the weakness of the empire, gradually took possession of the greater part of the provinces, whilst the emperors were dreaming away their lives in idle pleasure. When finally roused to action, by eminent and palpable danger, it was too late. The victorious Tartars with a disciplined army drove all before them, and found nowhere any effectual resistance. Disdaining any proposals for peace, they aimed at the full possession of the empire, and forced the emperor Twan-tung to take refuge in Canton province. Here he died by disease, and the last member of the imperial family, driven from the land, was obliged to betake himself to the Chinese fleet. Here surrounded on all sides by enemies, he despaired of life, and at last threw himself into the sea. His grandees followed his example, the fleet was destroyed by the elements, and the Tartar king quietly seated himself upon the vacant throne.

Thus we have arrived at the conclusion of the history of the middle ages; we see the proud Chinese humbled under the yoke of *barbarians*, who had emerged from the deserts on their western borders. What power would have been able to humble them, had they improved upon the knowledge already acquired, and opposed art to the rude but irresistible valor of the nomades?

Modern history, from A. D. 1280 down to the present time.

When Europe was overrun by innumerable hordes of Asiatic barbarians, who forced the Germans from their homes to seek other abodes, arts and sciences shared in the general ruin of splendid cities, and few traces of early civilization were left. Ages of darkness, superstition, and barbarism followed; Europe, especially its southern portions, for more than five centuries was gradually sinking in the scale of nations. The wounds then inflicted upon Europe were deep, and many centuries could not heal them. Though these roving tribes were finally reduced to a sort of order and discipline, yet ignorance and barbarism held uncontrolled dominion. We might have expected the same result in China, when the western Tartars gained possession of the country; but as China had less to lose, she would sooner have recovered from the shock. Yet she did not feel this terrible scourge. Unlike their brethren in Europe, those victorious emperors took no pleasure in the destruction of records and monuments of so many past ages. They rather accommodated themselves and their national customs to the Chinese; they became wise and lenient rulers, and showed themselves superior to their immediate predecessors on the throne. So extraordinary a fact can only find a solution in the superior genius of the Mongol or Yuen rulers; they were men of penetrating minds, unbigoted, and desirous to improve. But they reigned too short a time to leave permanent impressions of their institutions.

The Ming dynasty, which followed, kept up the pageantry of majesty to the extent of their power. They obtained easy possession of the throne, while the nation rejoiced to shake off the hateful yoke of barbarians. Yet China remained under the Ming dynasty what it had been a thousand years before. But the doctrines of the ancient sages, which at least recognised the existence of a supreme Being, were exploded by the superficial scholars in the days of Ming. There remained then nothing but a void and monotonous materialism and atheism, as the creed of the learned; whilst Buddhism and Taouism amused the multitude, and entered even into the imperial palaces.

At this period all Europe was struggling against the mighty empire of darkness, and gradually obtained the victory. At once when released from thralldom, the immortal spirit began to expand, and feel itself a participator of the divine nature, and created for a higher world. An entire change was soon wrought in the relations with foreign nations. The wide ocean no longer presented an impassable barrier and wall of separation; accordant with the design of nature, nation mingled with nation, true religion destroyed a spurious philosophy, and opened a wide door for the introduction of all improvements. Europe asserted her independence, and may henceforth bid

defiance to the wild barbarians of the Asiatic steppes; she extended her empire to the most distant shores, and laid the foundation of that greatness, which every year increases. She was constituted the empire of the world. All this is the work of a higher Being, who with omnipotent hand and unsearchable wisdom, gives the command; "let there be light," and there is light. Let us therefore adore God, the giver of every good and perfect gift.

From a glance at China during this period of general renovation, we perceive the continuance of the same weakness,—the genuine offspring of ignorance and bigotry. The same claim of universal empire is made, which their ancient sages who knew very little of the world around them, had instituted. Notwithstanding this exorbitant claim to sovereignty over all barbarians, they could not assert their own independence against one petty Tungouse tribe, which under the name of Mantchous overthrew the Ming dynasty, and established a new line of monarchs.

During the period of the Ming dynasty, European science was extending her dominion. She approached the forbidden land of China, but was soon arrested in her progress. The mummery of popery weakened the penetrating influence of truth. The most bigoted nations of Europe were the first to find access to China. Here they remained by mere sufferance, because the Chinese were too feeble to drive them away.

Blind zeal for preaching a faith which constitutes a frail man the sole lord of human consciences, overcame the most formidable obstacles, pulled down the wall of anti-national seclusion, and gained a momentary triumph in China. While the Japanese eagerly grasped at the improvements voluntarily offered them, the Chinese were slow to look up to others as their masters, and to acknowledge their own inferiority. When finally the Mantchous overcame the country, and a new line of intelligent emperors adorned the throne, a mighty change took place in the treatment of foreigners. But this brought two jarrings claims into collision,—the spiritual supremacy of God's vicegerent the pope, and the political supremacy of "heaven's son" the emperor. Both strove for universal dominion, an utopian idea, alike absurd in both cases in the view of all rational men, and they opposed each other with all the power at their command. The Europeans had not yet stemmed the influence of blind attachment to old customs, which prevents improvements, when they allowed themselves to be driven from the scene of their arduous exertions, or were merely suffered to remain in disguise, and without any influence. The Chinese retained just so much of their sciences as was indispensably necessary, and the door for improvement was then shut.

While protestant nations have been visiting these remote shores, and have been presenting ocular demonstration of their

superiority, the Chinese have clung closer and closer to their old institutions. The march of improvement has reached even Hindostan, but in China it is regarded as a dangerous intruder. A mighty empire has risen from barbarism on the very frontiers of China, but its example has in no way influenced its more ancient neighbor. British enterprise has been repeatedly on the point of gaining the victory over Chinese obstinacy, but has always been checked by some mistaken policy. Another Alexander arises in Europe, and extends his way on that continent; he approaches the east, and only wants time to enslave every civilized nation; but he is suddenly arrested in his progress. A mighty British empire rises in Asia and extends its borders to the Chinese dependencies, but the Chinese frontiers yet remain inviolate. The Turkomans, whose brethren once triumphed over the mighty Saracen, and demolished the last remnants of the Roman empire, establishing their own despotism in the face of all civilized nations,—are reduced to submission under the iron rule of China.

Yet with all this apparent power and extensive sway, the empire is becoming more enfeebled, and the people have sunk into a state of perfect apathy and helplessness. Whilst the most powerful nations tremble to come within the reach of this colossus, a few rude mountaineers in Canton can bid defiance to the united celestial army; pirates are cruising along the coast in sight of a large imperial fleet; and a handful of rebels in Formosa keep the proud mandarins at bay. Almost all nations aim at mental advancement and superiority; while China glories in its classic ignorance, yet holding out to those 'pitiable barbarians' who approach its shores the glorious prospect of being renovated by the transforming influence of the celestial empire.

The philanthropist stands despairing and exclaims, "China is inaccessible." Yet measures are in concert which must ultimately prove successful to demolish the natural wall of separation. The glorious gospel of God our Saviour is translated into the Chinese language, and a small number of his true servants have resolved to promote it among the Chinese colonists. Shall their aims be bounded by that narrow limit? No. "The kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

From the east coast of the Caspian sea, the north-east of Persia, and north of Thibet, to the western limits of China, immense steppes extend, inhabited by Tartar tribes. Their territories towards the north are lost in the dreary regions of Siberia, and towards the north-east they border upon Corea and the great ocean. These extensive abodes of the Scythians have from time immemorial been the nursery of warlike nations, who, conscious of both their own powers and the weakness of their

neighbors, have carried their victorious arms to the most distant parts of the world.

In the midst of these deserts, the almighty arm of God, about the decline of the Sung dynasty, raised up a man who soon proved himself the scourge of his fellow beings, carrying victory and destruction in all directions. The same creative Being who endowed an Alexander and a Napoleon with their mighty powers, constituted Genghis khan a universal conqueror. Born a rude barbarian, he had sagacity enough first to improve his troops by discipline, before he sent them into the field (about A. D. 1200). After suppressing a rebellion in his own tribe, he overcame the celebrated Prester John, khan of the Keraites, whose skull he enchased in silver and preserved. Seated on a felt he was proclaimed, in a general diet, the grand khan of the Tartars, and very soon turned his victorious arms towards China. His soldiers had little to lose, their horses and cattle being their only property; and they had the prospect of gaining every thing. The emperor had returned a disdainful answer to the embassy which the khan had sent to him, and the latter revenged the insult by the slaughter of multitudes, and took Peking and the northern provinces. When overloaded with spoil, he returned to scourge and subject Transoxiana and a part of Persia. Upon his death he exhorted his sons to attempt the entire conquest of China. Octai his son carried further the victories of his father; all Europe felt the scourge, whilst the eastern Mohanimedans lay prostrate before the stern conquerors. Even the forbidding regions of Siberia were not secure from their ravages, and they planted there the standard of victory. Gaiuk the son of Octai, left the empire to his two cousins Mangou and Kublai. While Mangou laid waste Persia, Khorasan, Chaldea, and Syria, Kublai invaded the southern parts of China, and seized on the empire. When firmly seated on the throne, under the name of Che-yuen, he amalgamated his soldiers with the natives and strove to introduce western arts and sciences.—The father and uncle of the celebrated Marco Polo were at his court, and received commission to bring thither a number of missionaries well versed in the sciences. The monarch condescended also to send an ambassador to the pope, who however never reached his destination. Marco Polo's father and uncle likewise failed in their commission, two missionaries who set out with them on their return, having through fear withdrawn from the expedition. The two former, however, accompanied by the young Marco Polo, reached the Chinese court, and passed several years in the service of Kublai. Possessing sagacity to see the advantages of ruling a country with benevolence and wisdom, he very early conciliated the Chinese, to such a degree, that they cheerfully submitted to the yoke imposed by barbarians. No Chinese emperor either before or after him had the same enlarged and liberal views of policy. Had his

successors been animated by the same principles, China would now vie with Russia in civilization. Christians, Jews, and Mohammedans flocked to his court, and had free permission to settle in his dominions; he granted toleration to every religion, and was himself not disinclined to popery. Not content to become the monarch of so vast an empire, he also subdued the states on the south, sent his fleet into the Indian archipelago, and attacked Japan. But in the two latter expeditions he failed, though supported by the most vigorous measures. But his proper glory consists in the improvements which he made in the empire; the great canal, 300 leagues in length, is a more lasting monument of his greatness, than all the trophies of the victories which he gained.

His posterity did not inherit the same greatness of soul. Imbued with Chinese learning, and surrounded by Chinese courtiers, they soon themselves became Chinese, and the numerous hosts of their countrymen followed their example. The most abject superstitions marked the decline of this line. Wantung, the eighth emperor, became a devotee of the Grand Lama, the pope of central Asia; and thenceforward the decline of the empire was rapid. Choo-yuen-chang, originally a servant of a Buddhist priest, but a man of superior mind, put himself at the head of a numerous party of rebels, defeated the imperial troops, crossed the Yellow river, and drove the Mongols out of the empire; when he assumed the name of Hung-woo. China had tamely submitted to foreign rulers for about ninety years, and now returned willingly to the rule of one of her own sons.

All founders of dynasties need to possess more vigor of mind than ordinary princes; thus Hung-woo, (whose title in the ancestral hall was Tae-tsoo,) possessed great abilities, and became the founder of the Ming dynasty. He abolished the superstitious veneration of Bonzes (the priests of Budha), discarded the eunuchs, and became master of his own actions. He again transferred the seat of government from Peking to Nanking. Timur, or Tamurlane, the terror of Asia and Europe was already on his march from Samarcand towards Peking, with an innumerable host of warriors; he had resolved either to make all the Chinese Mohammedans, or to extirpate them from the earth, a threat which he would have made good,—but he died on his march, A. D. 1405. How wonderful are the ways of God.

The feeble efforts of the divided Tartars were now such as could be repelled by the more feeble emperors; for they were never wanting in the point of issuing fulminating edicts, and in the use of golden weapons rather than iron, against their implacable enemies. Heen-tsung, the ninth emperor of this line, fell into the same error with many of his predecessors, in the preceding dynasties;—he weakened his mind by the debasing superstitions of Buddhism. Famine and rebellion soon

afterwards laid waste the country, and a new scourge, the invasion of the Japanese, devastated the coast. Instead of vigorously opposing these pirates, She-tung the twelfth emperor, (in whose reign the Portuguese first arrived in China,) merely built some forts upon the shore, which are in partial existence till this day. He spent his time and amused himself with the idle speculations of Taouism, whilst the Tartars advanced as far as the capital. But he fell a victim to the draught of immortality, in the preparation of which the Taou priests are such great adepts. At a period when the country was again afflicted with a great famine, and when the eastern Tartars were making very successful inroads, Wan-leih, who was a truly great man, was seated upon the throne. But standing alone amongst millions of his degenerate subjects, he was unable to stop the torrent which was sweeping away the foundation of his throne. His successors were weak men. The Tartars though often repulsed always returned, and at length took formal possession of Leaou-tung. Tsung-ching, the last emperor of this line, was a learned but weak-minded man. In vain did he endeavor to suppress the insurrections, which sprung up in every province of the empire. Armies of robbers swarmed in all the principal parts of his dominions, whilst the Tartars with unrelenting fury followed up their first victory. Le, one of the principal leaders of the rebels, took possession of Honan province, and marched triumphantly to Peking. The emperor instead of boldly resisting the rebels, amused himself in retirement with the vain mystifications of the Buddhists. When this inevitable danger approached him, he was roused from his stupor, but too late; he was overcome, killed his daughter with his own hand, and hanged himself, A. D. 1624.

Had Le, the usurper, been restrained by humanity, he would have gained the hearts of the people; but he was an odious tyrant, whose unparalleled cruelty is recorded in the Chinese annals in letters of blood. Woo-san-kwei a general who had been sent against the Tartars, opposed this monster, and called in to his aid the Mantchous, who till now had been the enemies of the empire. Le, loaded with the spoils of Peking, withdrew to Sheuse province, and the Tartars made a triumphant entry into the capital.

We are now brought to the present ruling dynasty, which has assumed the name of Ta-tsing. The reader will have remarked, that China became the prey of every bold adventurer, who had perseverance and power enough to drive the emperor from the throne. The nation itself was passive, possessing no internal strength, and the monarchs were remarkable for their imbecility. Near the end of the Ming dynasty, a man appeared on the frontiers of China, whose sole power was more formidable than that of the great Khan, and whose subjects might have effected a more permanent conquest than did the Mantchous. He came both

to liberate and to enslave the *spirit*: endowed with perseverance, directed by prudence, and led by irresistible enthusiasm, he was ready to encounter every danger and make every sacrifice to gain his end. Men of such minds must prove the benefactors or the scourges of their race; especially so, when sustained by hosts of similar spirits, who with implicit obedience to their superiors all co-operate for the same end.—Such a man was Francis Xavier, who A. D. 1552 arrived on the frontiers of China, at the island of Shang-chuen, or St. John. Whatever superstition may have since done to make him an object of ridicule in the eyes of enlightened men, he was truly a great man, and in his class a hero of the first rank. Alas, that he fought for so bad a cause, though surely himself actuated by exalted principles. Men of such a stamp are capable of effecting any purpose. Even in the present state of things, ten ministers of the gospel, endowed with an unconquerable zeal for the glory of their Saviour, might carry the victory over Chinese anti-nationality, if they acted with equal perseverance and greater wisdom,—the wisdom that cometh from above.

This great man died immediately on his arrival; his successors gained the object in view, and established themselves and popery in China. Up to this time, the name of Ricci, one of the most distinguished of them, is known to the Chinese. He might have shone as a philosopher in Europe, but he chose the less splendid career of preaching what he believed to be truth, to the greatest of nations. As a man of learning he had few equals, and who amongst us can compare with him in fervent zeal? Such an instance of devotedness to such a cause, might well cause us to blush, did we not hope that heavenly power in these latter days will be granted to the true evangelists, that they may be ready to live and to die for the holy cause of their Redeemer.

While the Mantchous took possession of the greater part of the country, some surviving princes of the Ming dynasty founded an empire in Canton province. Yew-sung, one of these princes having been driven from Keangse where he had established himself, was strangled at Peking. Yew-ngaou another prince of this branch proclaimed himself emperor in Canton province, but he also was routed by the Tartars. In Kwangse however, the Tartars were repulsed in so signal a manner that the victor Yew-tsin proclaimed himself emperor, and took the name of Yung-leih for his reign. His son is said to have embraced popery, and adopted the name of Constantine. The empress wrote a humble letter to the pope Alexander VII. wherein as a true daughter of the church she submits herself to the holy father! This royal family however, was soon extinguished: Shense also fought in vain for its liberty, and even the cruel Chang-heen-chung was subdued in Szechuen. Fuhkeen maintained its independence a long time, for the king who reigned there was supported by an enterprising native of that province Ching-

che-lung; who with his followers held out the longest against the Tartars; but, when abandoned by the prince whom he had served, he fled to Formosa, dispossessed the Dutch of their settlement on the coast, and established there a government of his own. Whilst the celebrated general Woo-san-kwei, was struggling with all his power (and with some success) against the Tartars in Sze-chuen, the Fuhkeen men were equally successful. But death soon called away Woo-san-kwei, after he had retired to Yunnan, and the people of Fuh-keen then surrendered their inheritance to the Mantchous. Thus all China was given up to a tribe of barbarians. Had these numerous leaders acted in concert, they would have saved the nation from this degrading slavery; but God had given their country to the Mantchous, and therefore all their efforts proved vain.—It is now time to speak of the origin of the conquerors.

On the northeast of China live large tribes of Tounghouse, who are as poor as the country they inhabit. Without that contempt of life and its comforts which is characteristic of all the Tartar tribes, they are a tame and submissive people, whose sole care is their daily subsistence. Poor even in resources to make life comfortable, they are contented with the scanty means which their pastures afford, and are satisfied to live upon dried salmon throughout the whole year, if they can lay up a sufficient store. A great part of these tribes are under the Russian government; those on the south of the Amour river are the Mantchous, of whom we are now to speak.

The Joor-jih (or Ju-chih, as the Chinese designate them), gave shelter to the Mongols when the founder of the Ming dynasty had expelled them from his country. They were an illiterate tribe, possessed of no written language until about 130 years before their chief ascended the Chinese throne, when they adopted a syllabic alphabet, bearing some resemblance in character to the Syriac Karshum, and derived from the same source as that of the Mongols.

Divided into several tribes, like all nomades, they possessed no strength to make conquests, or even to repel invaders, if any had visited their inhospitable regions. But even in a poor and despised nation, heroes may be born, who may give a new impulse to their countrymen. Such a man was Tsung-jin, who subjected several of the native tribes to his sway, and even attacked the Chinese frontiers, near the close of the sixteenth century. The Chinese to free themselves from his attacks, agreed to pay him a stipend of about 800 taels, and 15 pieces of brocade. But, whilst they were waging war against the Japanese and the Mongols, he threw off all allegiance to them, and boldly took possession of Leaou-tung; at the same time proclaiming himself emperor under the name of Teen-ming. Having fixed his residence in the fertile province of Leaou-tung, he soon perceived that the weak Chinese government could not

resist his inroads. To give a plausible pretext for invading China, he drew up a manifest which enumerated seven grounds of complaint, and began to act on the offensive. His son, who followed up his father's victories, assumed the name (kwo haou) of Teen-tsung, and established the present dynasty under the name of Ta-tsing. After his death, the government was placed in the hands of a regent, during the minority of his successor. This regent undertook to join Woon-san-kwei, in order to repress the Chinese rebels. Having gained a victory over these banditti, he was reluctant to depart from so fertile a country, and under pretence of remaining to extirpate the rebels, he took possession of the Chinese throne, in the name of the young emperor Shun-che, in 1644. A handful of well disciplined troops might have opposed these invaders, and the Chinese had before ordered a company of Portuguese from Macao against the rebels; but while on their march they were remanded, and the helpless Chinese with all their pride became the prey of these barbarians. After a long contest, they were firmly seated upon the throne, and to this moment they maintain with undisputed sway, their authority over the empire. Notwithstanding all the precautions taken by them, they very soon became amalgamated with the Chinese; and at present, they are, nothing more than Chinese Tartars. But their line of Emperors, though brief, is not devoid of worthy men, and on the whole their government is superior to that of the Ming dynasty, so that in that respect the people have no reason to complain.

Shun-che, was continually engaged in wars against those who disputed his dominion, so that he could do very little for the improvement of the nation. He soon perceived the superiority of Europeans in every science, and appointed the celebrated jesuit, father Adam Schaal, president of the "mathematical tribunal." We must not, from so high sounding a name expect to find any thing grand among these children in knowledge, though Schaal unquestionably possessed great talents, far superior to any Chinese astronomers. He was not a man to be contented with so circumscribed a sphere of duty, but soon succeeded in gaining great ascendancy over the mind of the emperor.—Shun-che was successful in his wars, but died too early to reap the fruits of all his victories.

Kanghe, who was the greatest emperor of this line, succeeded him on the throne, at the age of eight years. During his minority, his guardians abused the confidence reposed in them; but as soon as he assumed the reins himself, he showed a mind far superior to all his countrymen, and by the wisdom of his measures, subjected all China to his sway. We waive all the extravagant encomiums lavished on him as the protector of popery, but we must nevertheless acknowledge that he was an extraordinary man. A mortal seated on the throne of China, and surrounded by adoring millions, stoops so far

as to take lessons in mathematics like a school boy, and so far overcomes the national prejudices as to grant to strangers full liberty to appear at his court, and actually to raise them to high dignities. Many of his actions doubtless were the result of advice given him by the jesuits, but some of them emanated entirely from himself, and bespeak the most enlightened views of policy. Opening all the ports of his empire to foreign commerce was surely a measure which might have greatly tended to the advantage of his subjects, and shews how far he was beyond his age and nation. His successful wars in western Tartary, his conquest of Thibet, his treaty of peace with the Russians, and his conquest of Formosa, laid the foundation for the future greatness of China. His treatment of the papal legates, and the excellent method by which he managed the jesuits, without curtailing their liberty, are great proofs of his political sagacity. Indeed he was the Peter the great of China. His reign lasted above 60 years, to the great benefit of the whole nation. Had he lived in our time, he would have been enabled to make amazing improvements, but it was his lot to be attended by foreigners who in several respects were more bigoted than the Chinese themselves. With him died the desire for improvement, and his son Yung-ching who ascended the throne in 1722, bore a hatred to Europeans and to their sciences. If China had strength in itself to rise from a state of ignorance and overweening pride, we should not so much lament those changes which shut the door against foreign improvements; but alas, the whole country is a stagnant pool to which healthful motion must be imparted by foreign hands.

Yung-ching reigned peacefully for a short time; he had imbibed the industrious spirit of his father, but he equalled him only in this respect. He may be said to have fully learned the system of national exclusiveness, which the Chinese are so fond of inculcating and practicing. Throughout the nation, the badge of submission to the Tartars was adopted, —a shaved head and long tail. The great officers who receive their salary from the emperor, and are entirely dependent on his favor for their rank, are servile; the inferior officers follow their example, and the people themselves care very little who is upon the throne, provided they are not too severely oppressed.

The long reign of Keen-lung was marked by many unimportant wars, which had little influence on the prosperity of the empire. He succeeded to the throne in 1736. There had been disturbances in Soungaria amongst the Eleuths, or Calmucks. Keen-lung fearing that the peace of the empire was not secure against them, sent an army thither in 1755 which took Ele, expelled Dawatsi the turbulent khan, placed Amoursana on the throne, and sent his own lieutenants to watch all the motions of the new khan. But they very soon revolted, even the new khan was dissatisfied, and a Chinese army sent against

him was totally destroyed; but after many a hard fought battle, the Eleuths as well as some neighbouring tribes were subjected to the Chinese sceptre.* The vengeance of the Chinese was dreadful, and the immense slaughter sanctioned by Keen-lung is one of the great stains on his reign. He next found a pretext to invade little Bukharia; here also the Chinese arms proved victorious, and in 1759 Bukharia was reduced to subjection.

But the imperial army was not so successful in the invasion of Burmah in 1767. The Burmese, after reducing them to a want of provisions, put the army to total rout, and took so many prisoners that scarcely any returned to tell of their defeat. A second army shared no better fate; but to give to the whole affair a plausible aspect, Keen-lung gave audience to a Burmese ambassador, who it was stated, came to sue for peace.

The glory of Keenlung's reign was well nigh tarnished by a rupture with the Russian government. Each nation had committed aggressions on the other, but Keen-lung's conduct, in seducing many thousand Kalmuck families to leave their homes in Asiatic Russia, and to migrate to the country of the Soungars, deserved severe chastisement. Had the Russians made an inroad on China, to reclaim their subjects, the Chinese would soon have found, that they were not now to fight the nomades of the desert. But this they have yet to experience at some future period. Troubles were afterwards occasioned by some Thibetan mountaineers, in the province of Sze-chuen, which cost the Chinese generals a great deal of fighting; but as we have our information respecting the war only from Chinese reports, we shall not say much respecting it. The chief who had waged war against the emperor, with all his family, suffered death by the slow and painful execution, Keenlung being himself present to enjoy the sight of the cruel punishment.

Though harassed by so many cares, Keen-lung yet found time to establish a large library, and to repair the embankments of the rivers; he received also a visit from the Bantchin Lama of Thibet, and rendered divine homage to a man who was mortal like all his race, and who soon after this died. So far can rational creatures forget themselves.

The Mohammedans of the western frontiers and those near Kan-suh province, successively revolted; they resisted the imperial armies with great valor, but were finally subdued. In this contest again the emperor executed the most sanguinary vengeance upon them who had opposed his authority. Always desirous to appear great in the eyes of the whole world, he constituted himself umpire in the wars between Tungking and Cochinchina, with the intention of subduing the former country. But his army was repeatedly defeated, and he was glad to conclude a peace. His aid having been solicited by the

Thibetan Lama, whose territories had been plundered by the Gorkas, Keen-lung ordered a large army to march against the latter, and succeeded in repelling them. From this period, Thibet became a dependency of China. Previous to this, a bloody insurrection had broken out in Formosa, and the rebels fought desperately, till after being gradually weakened, they fell a prey to the imperial forces. Another rebellion, which begun among the Meaou-tsze of Canton province, has never been wholly crushed to this day, but only temporarily quieted by compromise between the insurgents and the imperial generals.

In forming an estimate of Keen-lung's character, it is well to take into consideration the times in which he lived. His measures were certainly vigorous, but we see no greatness of soul in his proceedings. He was doubtless actuated by a desire to make his empire universal, and to transmit his fame to posterity. It is satisfactory however to observe, that amidst the din of arms, he did not forget literature, but was a firm patron of every scholar. Yet notwithstanding all his redeeming qualities, he was far inferior to Kanghe, whom he wished to emulate. He retired from the throne in behalf of his fifteenth son, Kea-king, in the 60th year of his reign, and survived his abdication three years.

Kea-king possessed all the faults, but none of the excellencies, of his father. One insurrection after another disturbed the peace of the empire. The emperor was indolent and destitute of talents to oppose the refractory spirit which prevailed. He was honored, towards the close of his reign, by a British embassy. To yield to its reasonable and just requirements was out of question; the Chinese did not desire to establish fair, international intercourse, but to exact the homage of vassals.

Taou-kwang his son, who came to the throne in 1820,* is a man of quiet and retired habits, without any great talents for business. His reign has been marked by new insurrections and petty wars. It was very long before he could subdue the rebels in Turkestan. The Meaou-tsze were paid for their submission. The rebellion in Formosa is still raging. Several causes are co-operating to bring the empire to a fearful crisis.

We have now traced the outline of the history of China. There never was a period when the extent of its territory was so great as at present. But it has reached its dotage, and every adventurer takes advantage of its helpless state. How long it will stand, is only known to him who rules the skies. Let us humbly hope that all the changes, which are to take place, may be subservient to the progress of the gospel.

* It being late in the year (on the 3rd day of the 8th moon) when he sat down on the throne, he decreed that the next year (1821) should be the first of his reign.

ARTICLES OF WAR.—His excellency Loo, the governor of Canton, has issued a small pamphlet, neatly printed, on the subject which we have designated "*articles of war.*" It consists of some remarks of his own, introductory to two imperial papers, which he entitles, *Shing heun hing keun ke leuh*,—"Sacred admonitions on the laws of military operations." All that an emperor says or writes is, in courtly style, designated *Shing heun*, holy, sage, or sacred, admonitions or instructions. A full translation of this document would be a curiosity; but neither our time nor space will permit the attempt. The laws here republished were originally issued by the late emperors Keen-lung and Kea-king. They are prefaced by a received adage—that

Ping ko pih neen puh yung;
Puh ko yih jih woo pe.

The army may be a hundred years unemployed;
But may not be a single day unprepared.

Then follows the *military decalogue*, which we subjoin.

1st Law. It is the duty of a soldier in the day of battle always to press forward bravely and impetuously; for whoever through fear, or to save his life, flees, must by the laws of war, be decapitated, and his head exposed to the multitude as a warning. He who kills an enemy, performs a meritorious act, for which he shall be rewarded with promotion. If he dies in battle his children and grandchildren shall be compassionated. The coward cannot escape the laws of government. If a man rushes forward and kills his foe, it does not follow that he shall die; but if he draws back, it is impossible that he can live. This article is abundantly plain, and all the officers should inculcate it on the men; that they may know the great principles of right conduct; and in the day of battle they will doubtless be brave, having a hundred chances to one that they will kill "the thieves"—their enemies, and meritoriously distinguish themselves.

2nd Law. On entering into battle, powder and arrows must not be expended at a distance from the enemy, but reserved for the exact point of time in which they will be most efficacious. To waste them before this time arrives, so that when most wanted they are all expended, is like tying their hands and waiting to be slain.

3rd Law. The utmost pains must be taken to preserve their arms in good order, and their ammunition dry.

4th Law. When an officer is wounded or taken, the men shall make the utmost efforts to carry him off, or rescue him. If they neglect to do so, and defeat ensues, the guilty men shall be decapitated.

5th Law. The men must not leave the pursuit of a flying foe, to collect plunder.

6th Law. The utmost vigilance and silence are required of men on duty at any pass or post. On obtaining information, they must depute able men to communicate it secretly and speedily.

7th Law. All unnecessary disturbances occasioned to the peaceable inhabitants; injuring corn-fields, robbing, pillaging, &c., must be severely punished.

8th Law. The soldier who bravely kills an enemy, shall be rewarded; but he who is detected in lying pretences about his own merits, or who by false tales usurps the merits of others as his own, shall be decapitated.

9th Law. The horses and camels belonging to the army must be treated with affection and kindness; and good water and provender provided for them. At night if they stray they must be forthwith sought for, and brought to wells in regular succession, so that the water may not be fouled by their being permitted to strive against each other in crowds. Neglect of this duty must be severely punished.

10th Law. When encamped, the patrol must be vigilant, and especially so at nights. None must be permitted to walk about without cause. In the tents especial care must be taken against fire. On any alarm rumored, none must act hurriedly or with levity. Secret orders must be carefully obeyed, and not allowed to transpire from one to another.

It is finally required that these ten laws, or articles of war, be carefully explained to and inculcated on all the soldiers.

Appended to the above are *twenty-two* laws or regulations for defence of a city; directing the steps at first to be taken in distributing around the walls the force possessed; calling in the inhabitants, especially the gentry, to assist; storing provisions for themselves, and cutting them off from their enemy. Means must be used to calm the fears of the people; to rouse them to defend themselves and their families; clemency and kindness must be shewn to all; and even the seditious watched, but not precipitately acted against. Vagabonds, and beggars must be induced to serve as laborers for food, and the affection of all be won.

These laws, at number seven, glide off to more general topics, and contain directions for the army when in actual conflict with the enemy. By working on his fears the coward must be stimulated to act bravely; the licentiousness of the soldier must be repressed; and he must be threatened with punishment if every shot and every arrow does not kill; &c. &c. The whole closes by requiring, that a page of the articles of war be read daily by some good reader in hearing of the soldiers.

We have thus given a specimen of governor Loo's publication. He refers in one part to his own achievements at the late highland rebellion, which many consider disgraceful. But a temporary peace seems to be the consequence, and therefore, perhaps, however brought about, it is better than open war.

We are not friends of war; and among many other reasons for not being so, this is one, *viz.* that whether the warfare be to oppose a tyrant and oppressor in order to defend and rescue the innocent, or to assist the tyrant to crush the virtuous, the soldier is required in either case equally to exert his energies or sacrifice his life. He has no choice. And this appears to us a position unworthy and improper for any rational and accountable being to be in.

We cannot but remark that here, as in the sacred edict which we reviewed last year, the Chinese government addresses the people as if they were beings without souls, without God, and without immortality. All is earthly, mortal, and perishing. There is nothing sublime in principle, or hope, or aim. The ancient pagans of Rome had much more regard in their senate and government to the *Deos immortales*, than the modern pagans of China. Even the savage warriors of north America are less grovelling than the Chinese. Cromwell made brave soldiers by religious principles; Mohammed did the same by hopes of a future life; but the Chinese soldier, is, we see, urged on to conflict, chiefly by the fear of death if he draw back. *There is no appeal to justice, honor, religion, and glory.* The fact is observable. We do not think that all those who die fighting for their country are sure to go to Heaven, although we have heard some christian princes affirm it. The Chinese in this document, and elsewhere, commonly speak contemptuously of their enemies, calling them *tsih*, lardrons, or thieves, as did the Romans.

EXECUTION OF THE LAWS IN CHINA.—The remarks of “an inquirer,” which we subjoin, illustrate an important characteristic of the Chinese. Their legislators, like those persons of old who bound heavy burdens and grievous to be borne, “*say, and do not.*” In the review of the penal code, which is now before our readers, many topics came under consideration, with respect to which the *practice* is found to differ—and sometimes very widely—from the letter of the law. To some of these we adverted, as we passed on with the review; but desirous to give, in as short space as possible, a summary of the code, it was deemed expedient to defer some of our remarks until *actual occurrences* should present opportunity to verify statements that might otherwise appear (at least to those abroad who are not familiar with China) uncharitable and unkind.—Concerning the *lex non scripta*, we shall endeavor to remark hereafter. The following is the paper from our correspondent.

Mr. Editor;—You are in the course of telling the world about the *laws* of China; I wish you could append to your information, something also about the *practice*: i. e. how the

theory of the laws is carried into effect. Some laws look beautiful on paper; but they are found impracticable. Such for example are the Chinese laws about the pay of public officers, magistrates, and the police. These are all provided for by the laws on an economical scale; but the people employed by government, often cannot live upon their incomes: then recourse is had to bribery and corruption; to extortion and defrauding the revenue. An imperial officer is paid by government to *prevent* smuggling; but he cannot live on his pay; therefore he accepts of a fee from the smuggler to *allow* smuggling. And so of many other cases which could be mentioned. The law is made very close and minute in order to catch many offenders, some of whom are always able pay for being let loose.

We do not know much how the laws operate in the interior; but the government regulations concerning foreign merchants and the intercourse of natives with them, are almost all impracticable. But though not enforced, because impracticable, they serve as a reason for annoying and distressing all parties occasionally, for the purpose of extorting fees or bribes.

Governors of provinces, I understand, on good authority, are generally supported by the emperor and supreme government in whatever local regulations or laws, they suggest and recommend. The Hoppo of Canton recently published anew, a law obtained about 1810 by the then governor *Pih*, since deceased. It went to require all foreign merchants to quit China in the ships in which they came. If they had claims outstanding, they might leave somebody to look after these claims; but the persons so left were required to quit Canton, and, on having obtained a permit from the Chinese government, to go to Macao, when the business in Canton was finished.

It is in obedience to Chinese laws, as the phrase is, that commercial companies quit Canton to reside in Macao in the summer, when their ships are absent. The Hoppo's declared object the other day was to force from Canton, all those persons who had not ships or immediate commercial business at Whampoa or Canton. And he required (according to the law obtained by governor *Pih*.) the senior Hong merchants to send in to him an exact list of all the foreigners in Canton; stating by what ships they came, what they were doing, &c. If they did not send in a true list, he threatened to report them with great severity to the emperor, for despising laws sanctioned by him, and for conniving at crafty barbarians remaining in Canton, holding illegal intercourse with the natives, getting information from them, and combining with them to smuggle, and do all sorts of evil. How the linguists and merchants made out their list it is difficult to say; for the *law* and the *practice* are so different. They say, *lying is necessary* in China; and having once adopted this principle as a rule of conduct.

lists, and bonds, and such like documents, are made out with much more *facility* than they could be where truth is regarded. So far indeed, if *facility* be the only object attended to, the argument is in favor of lying. It is curious to observe how easily the linguists and others, can take to Canton naval and military captains, and all sorts of male passengers, from any part of the world, contrary to the laws, by always converting them, on paper, into assistant clerks, or writers, book-keepers, or even servants, to the merchants. Now this is so good natured, one can scarcely be angry with them for telling such harmless and kind lies. But where is the wisdom of multiplying impracticable laws? The wisdom consists in its affording, when any disturbance occurs from such smuggled or belied persons, a reason—I will not call it a pretext—for government servants getting money.

Governor Pih obtained from the then emperor Keaking, at the same time as the above, a fixed regulation or law, that there should be no accession of foreign families allowed at Macao; nor any new houses built. The old families might be left to vegetate, and the old dwellings be repaired, but nothing more. This law though not enforced, is wisely contrived to be a source of revenue by fees on foreign ladies who land there, and bribes to the Chinese officers to allow a new house to be built. Indeed, Sir, I believe that although a large fee is demanded for a new site; an old house or a broken wall cannot be rebuilt or repaired in Macao, without first paying a bribe to the resident Chinese magistrate. I never heard what His Majesty the king of Portugal said to the emperor of China for thus interfering in *his* territory. But so the fact is. The fee or bribe must be paid; or the house or wall, even if blown down by a typhon, must continue to lie in ruins.

The truth is that human legislators sometimes enact laws vexatious; or laws foolish; or laws oppressive, and cruel. But they generally have a motive, even in the worst cases. Sometimes it is good no doubt; but also occasionally their motive is any thing but to increase the well-being and happiness of their fellow creatures. If you could throw any light on the *practice* of the law in China, I think your labors would be interesting to many.

By the way, do you know if there is any "common law," or *lex non scripta*, admitted in China. I rather think not, but I am not sure. I am told that a local magistrate sometimes acts according to usage although not in strict conformity to the written law; and that cases occur in which the court declares that there is no *express law* on the subject. In that case they judge by the law most resembling the point in hand, and get an imperial decision, which is law for the future.

Your's, &c.

AN INQUIRER.

DEMONOLATRY, or the worship of dead men, whom the excessive veneration of posterity elevated to the rank of hero gods, or virgin goddesses.—This was a very eminent branch of ancient paganism in every quarter of the globe. These canonised beings were, by the Greeks, styled *demons*; and though translated from this sublunary world to a higher state of existence, they were still supposed to be concerned in the affairs of those they had left behind, and were thought to possess the power both of moderating their sufferings, and of gratifying their wishes. Hence whatever notions philosophical and speculative men might have of some great unknown *first cause*, the prayers of the vulgar, or rather of all classes were specially addressed to the popular demons; and the state policy of every gentile government, formally recognised and maintained this peculiar mode of worship. This is what St. Paul calls, the doctrine of "*devils*" or *demons*; which, in the latter times, those pseudo-christians who forbid marriage, and require abstinence from meats, were to introduce.*

This *Demonolatry* is the universal practice of modern pagans of China. We have before us a gazette from Peking, of May the 9th, in which the emperor complains, that from March 27th up to that time, only a few inches of snow had fallen. "The last harvest was bad, and the present appearances were very unpromising:" he therefore requires that the board of ceremonies forthwith erect altars at the temple of *Kwan-te*, a deified general of the army; and at Ching-hwang-meaou, or the city temple, which is also dedicated to a *demon*, or patron saint.

At the hero god's temple a select party of Budha priests were to pray for snow: and at the city temple, a chosen party of Taou priests. The service was to continue seven days, or one week. Several lay grandees were to be in attendance day and night; to superintend the service, and to join in burning incense, and performing prostrations. The local magistrate of Shun-teen-foo was required to make all necessary provisions for the worshippers, during the whole course of the service.

THE KING'S ORDER, or *wang ming*, that is the *death warrant*, in the keeping of the lieutenant governor, has of late often been put in requisition. On one occasion for ten persons at once, some of them robbers, and one an unhappy young woman, who murdered her husband's mother, an old blind woman, by pouring melted lead down her throat. *Drunkenness* and unrestrained anger are frequent causes, among the men and women respectively, of the most atrocious crimes.

We have seen, within a few days, a printed proclamation by governor Loo, stating that banditti go forth in boats to

plunder what has been left to the unfortunate sufferers by the late inundation. He threatens that whoever may be caught doing so, shall, on his requesting "the king's order" be put to immediate death.

The phrase *wang ming* is supposed to be derived from high antiquity, before the use of the word *hwang*, or *emperor*; and although the sovereigns of China have been called emperors for twenty centuries, they still retain the ancient term king's order, for a death warrant. These governors of provinces seem to have a discretionary power of life and death, when they think the emergency may require it.

LITERARY NOTICES.

THE KOREAN SYLLABARY.

IN a former number we have inserted a communication, from the pen of Mr. Gutzlaff, respecting the hitherto almost unknown language of the Korean peninsula. In that communication, there is given a Korean alphabet, consisting of fifteen general sounds or consonants, and eleven vowels. In addition to this alphabetic arrangement, in which the Koreans differ somewhat from the Japanese (while closely resembling them in various other particulars), they have also a syllabic arrangement, consisting of 168 combined sounds or syllables, each of which possesses an inherent, but not inseparable vowel. Of this *syllabary*, in its complete form, a copy was delivered to us, at the same time with the above-mentioned remarks on the language, of which, as well as of a specimen of Korean writing, it was our intention to have taken earlier notice. We

do not regret, however, that we have been prevented from so doing, since we have lately received some sheets of a valuable publication, now printing at Batavia, *viz.* a comparative vocabulary of Chinese, Korean, and Japanese, with the pronunciation and meaning, in English, attached. This vocabulary has served to verify many of our pre-conceived opinions as to the varying pronunciation of several letters, arising perhaps in some instances from a diversity of dialects, and in others from individual peculiarities of pronunciation.

With the help of this vocabulary, we proceed at once to remark on the powers of the several letters, in the syllabic order of arrangement. A copy of the syllabary is annexed. All the syllables, it will readily be seen, are simple and easy combinations of the fifteen consonants and eleven vowels, which, as already stated, compose the alphabet of the Koreans.

The following are the powers of the syllables, in the order in which they are numbered on the annexed page, commencing, like the Chinese, at the right.—

FIRST COLUMN.

1. **ka**:—the *k* is as in the word kite; the vowel an Italian *a*, as in calm.

2. **kya**, or **kea**:*—the liquid in this syllable is inherent, and inseparable from the vowel, the *k* and the *a* have the same power as in the first syllable.

3. **ko**:—the vowel is long, but different from the broad English *o*; it resembles rather the German *o*, in Königsberg.

4. **kyo**:—the liquid, inherent in the vowel, is the only difference between this and the last syllable: its sound is similar to that of the Chinese word **keue**,† in the Mandarin dialect, but rather more lengthened.

5. **ko**, or **koh**:—the *o* is somewhat abbreviated as in the words among, money, &c.

6. **kyo**, or **kyoh**:—as in the preceding, with the addition of a liquid before the vowel.

7. **koo**:—as *oo*, in cool, pool, &c.

8. **kyoo** (or **kew**):—like the preceding, the vowel differing only in the addition of a liquid; or as *ew* in the word *pew*.

9. **ku** (or **koo**):—the vowel nearly resembles an abrupt French *u*; or it is like *oo*, in foot.

10. **ke**, or **kee**:—the vowel as *e* in *me*, or as *ee* in *keel*.

11. **ka**:—the *a* is slightly

abbreviated as the *a* in *fang*. This vowel is used in combination with the 10th vowel, *e*, to form the diphthong *ae*, which is pronounced as the Chinese word *hae*,‡ or nearly as the *i*, in *high*.

SECOND COLUMN.

12. **na**:—the consonant is the same as the English *n*, both at the beginning and ending of words; as an initial, however, it appears to be sometimes changed into *d*, and to be dropped or very slightly enunciated before the 2nd, 4th, 6th, 8th, and 10th, or liquid vowels. The vowels, in this and all the succeeding columns, have the same pronunciation as in the first column.

13. **nya**, or **'ya**.

14. **no** (or sometimes, **do**).

15. **nyo**, **neue**, or **yoo**.

16. **no**, or **noh**.

17. **nyo**, **nyoh**, or **yoh**, like the Chinese *neo*.||

18. **noo**.

19. **nyoo**, **new**, or **yoo**.

20. **nu**, or **noo**.

21. **ne**, **nyee**, or **yee**.

22. **na**.

THIRD COLUMN.

23. **ta**:—the consonant is like the English *t*; before the liquid vowels, it is sometimes pronounced nearly as *tch*, or similar to the *tia*, in *Christian*.

24. **tya** or **tcha**,—or between *t* and *tch*.

25. **to**.

26. **tyo** or **tcho**.

* Not having a supply of *accented* letters, we are under the necessity of using *antique* and *italic* letters in their stead. The antique letters **e** and **o**, as in **kea**, **keue**, **ko**, **kyo**, &c., are used for the same letters with a diæresis; and the italic letters *o*, *u*, *a*, as in *ko*, *ku*, *ka*, &c., are employed to denote the *short* sound of the syllables in which they occur.

† The 126th syllable of Morrison's Dictionary; Part II.

‡ Ibid. 50th syllable.

|| Ibid. 222nd syllable

화 ¹⁵⁵	하 ¹⁴⁴	파 ¹³³	타 ¹²²	가 ¹¹¹	차 ¹⁰⁰	자 ⁸⁹	사 ⁷⁸	바 ⁶⁷	마 ⁵⁶	라 ⁴⁵	다 ³⁴	나 ²³	가 ¹²	가 ¹
휘 ¹⁵⁶	hak ¹⁴⁵	pak ¹³⁴	tak ¹²³	gak ¹¹²	chak ¹⁰¹	jak ⁹⁰	sak ⁷⁹	bak ⁶⁸	mak ⁵⁷	lak ⁴⁶	dak ³⁵	nak ²⁴	gak ¹³	가 ²
과 ¹⁵⁷	허 ¹⁴⁶	퍼 ¹³⁵	터 ¹²⁴	거 ¹¹³	처 ¹⁰²	저 ⁹¹	서 ⁸⁰	버 ⁶⁹	머 ⁵⁸	러 ⁴⁷	더 ³⁶	너 ²⁵	너 ¹⁴	기 ³
귀 ¹⁵⁸	혀 ¹⁴⁷	펴 ¹³⁶	테 ¹²⁵	겨 ¹¹⁴	쳐 ¹⁰³	저 ⁹²	녀 ⁸¹	셔 ⁷⁰	벼 ⁵⁹	며 ⁴⁸	려 ³⁷	더 ²⁶	녀 ¹⁵	기 ⁴
쇠 ¹⁵⁹	호 ¹⁴⁸	포 ¹³⁷	토 ¹²⁶	코 ¹¹⁵	초 ¹⁰⁴	조 ⁹³	소 ⁸²	소 ⁷¹	보 ⁶⁰	모 ⁴⁹	로 ³⁸	도 ²⁷	노 ¹⁶	교 ⁵
쥬 ¹⁶⁰	호 ¹⁴⁹	포 ¹³⁸	토 ¹²⁷	코 ¹¹⁶	초 ¹⁰⁵	조 ⁹⁴	소 ⁸³	소 ⁷²	보 ⁶¹	모 ⁵⁰	로 ³⁹	도 ²⁸	노 ¹⁷	교 ⁶
좌 ¹⁶¹	후 ¹⁵⁰	푸 ¹³⁹	투 ¹²⁸	쿠 ¹¹⁷	추 ¹⁰⁶	주 ⁹⁵	우 ⁸⁴	수 ⁷³	부 ⁶²	무 ⁵¹	루 ⁴⁰	두 ²⁹	누 ¹⁸	구 ⁷
좌 ¹⁶²	후 ¹⁵¹	푸 ¹⁴⁰	투 ¹²⁹	쿠 ¹¹⁸	추 ¹⁰⁷	주 ⁹⁶	우 ⁸⁵	수 ⁷⁴	부 ⁶³	무 ⁵²	루 ⁴¹	두 ³⁰	누 ¹⁹	구 ⁸
좌 ¹⁶³	후 ¹⁵²	푸 ¹⁴¹	투 ¹³⁰	쿠 ¹¹⁹	추 ¹⁰⁸	주 ⁹⁷	우 ⁸⁶	수 ⁷⁵	부 ⁶⁴	무 ⁵³	루 ⁴²	두 ³¹	누 ²⁰	구 ⁹
좌 ¹⁶⁴	후 ¹⁵³	푸 ¹⁴²	투 ¹³¹	쿠 ¹²⁰	추 ¹⁰⁹	주 ⁹⁸	우 ⁸⁷	수 ⁷⁶	부 ⁶⁵	무 ⁵⁴	루 ⁴³	두 ³²	누 ²¹	기 ¹⁰
좌 ¹⁶⁵	후 ¹⁵⁴	푸 ¹⁴³	투 ¹³²	쿠 ¹²¹	추 ¹¹⁰	주 ⁹⁹	우 ⁸⁸	수 ⁷⁷	부 ⁶⁶	무 ⁵⁵	루 ⁴⁴	두 ³³	누 ²²	기 ¹¹
좌 ¹⁶⁶	후 ¹⁵⁵	푸 ¹⁴⁴	투 ¹³³	쿠 ¹²²	추 ¹¹¹	주 ¹⁰⁰	우 ⁸⁹	수 ⁷⁸	부 ⁶⁷	무 ⁵⁶	루 ⁴⁵	두 ³⁴	누 ²³	기 ¹²
좌 ¹⁶⁷	후 ¹⁵⁶	푸 ¹⁴⁵	투 ¹³⁴	쿠 ¹²³	추 ¹¹²	주 ¹⁰¹	우 ⁹⁰	수 ⁷⁹	부 ⁶⁸	무 ⁵⁷	루 ⁴⁶	두 ³⁵	누 ²⁴	기 ¹³
좌 ¹⁶⁸	후 ¹⁵⁷	푸 ¹⁴⁶	투 ¹³⁵	쿠 ¹²⁴	추 ¹¹³	주 ¹⁰²	우 ⁹¹	수 ⁸⁰	부 ⁶⁹	무 ⁵⁸	루 ⁴⁷	두 ³⁶	누 ²⁵	기 ¹⁴

- 27. *tə*, or *təh*.
- 28. *tyə*, *tyoh*, or *teho*.
- 29. *too*.
- 30. *tyoo*.
- 31. *tu* or *too*.
- 32. *tee*.
- 33. *ta*.

FOURTH COLUMN.

34. *la*, *na*, *ra*, or *ula*. This consonant appears to be sometimes a combination, when at the beginning of a word, of the two letters *n* and *l*, but is more frequently *l*, or *r*, interchangeably: as a final, it is always either *l* or *r*.

- 35. *lya*, *nya*, *rya*, or *ya*.
- 36. *lo*, *no*, *ro*, or *ulo*.
- 37. *lyo*, *nyo*, *ryo*, or *yo*.
- 38. *loh*, *noh*, or *roh*.
- 39. *lyoh*, *nyoh*, *ryoh*, or *yoh*.
- 40. *loo*, *noo*, or *roo*.
- 41. *lyoo*, *nyoo*, *ryoo*, or *yoo*.
- 42. *lu*, *nu*, *ru*, *ulu*, (or *loo*, &c.)
- 43. *lee*, *ree*, *nee*, or *yee*.
- 44. *la*, *ra*, or *na*.

FIFTH COLUMN.

45. *ma* or *ba*;—the consonant is *m*, occasionally interchangeable with *b*, having the same powers as those consonants in English; but they are often very slightly enunciated before the liquid vowels.

- 46. *mya*, *bya*, or *'ya*.
- 47. *mo* or *bo*.
- 48. *myo*, or *byo*.
- 49. *mo*, *moh*, or *boh*.
- 50. *myoh*, or *byoh*.
- 51. *moo*, or *boo*.
- 52. *myoo*, or *byoo*.
- 53. *ma* (or *moo*), or *ba*.
- 54. *mee*, or *bee*.
- 55. *ma*, or *ba*.

SIXTH COLUMN.

56. *pa*:—the consonant is the common *p*, and does not vary its pronunciation in any position.

57—66. *pya*, &c. The same vowels as in the preceding columns follow the consonant *p*, in the same order.

SEVENTH COLUMN.

67. *sa*, or *sha*:—these appear to be the correct sounds of this syllable, but it is sometimes confounded with the 89th syllable, *tša*.

68. *sya*, or *shya*:—it is rather before the liquid vowels than the others that the sound of *sh* is found; the *y* is then dropped or nearly so, being read *sha* rather than *shya*.

69—77. *so*, or *sho*, &c., the vowels as in the preceding columns.

EIGHTH COLUMN.

78. *a*, or *nga*:—as an initial it is *generally* silent, sometimes however assuming the nasal sound of *ng*, or the harsher power of *g*: as a final, it is always the nasal *ng*.*

- 79. *ya*.
- 80. *o*, *go*, or *ngo*.
- 81. *yo*.
- 82. *oh*, or *ngoh*.
- 83. *yoh*.
- 84. *oo*, or *ngoo*.
- 85. *yoo*.
- 86. *u*, *oo*, or *ngoo*.
- 87. *e*, or *ngee*.
- 88. *a*, or *nga*.

NINTH COLUMN.

89. *tša*, or *cha*: these two powers of the consonant are

* From the comparative vocabulary to which we have before referred, it would appear, that this consonant is sometimes used to express the sound of *z*. It is then written in the form of a triangle, to distinguish it from the character in its ordinary form.

commonly confounded and interchangeable.

90—99. tsya, or chya, &c. the vowels as before.

TENTH COLUMN.

100. ts'ha:—the only difference between the syllables of this and the last column, is the insertion of an aspirate before the vowel; the consonant is confounded both with ch and sh.

101—110. ts'hya, &c. The same vowels as in the preceding columns.

ELEVENTH COLUMN.

111. k'ha:—the consonant is the same as that of the first column, excepting the addition of an aspirate.

112—121. k'hya, &c., the vowels as before.

TWELFTH COLUMN.

122. t'ha:—the consonant as in the third column, with the addition of an aspirate.

123—132. t'hya, &c., as in preceding columns.

THIRTEENTH COLUMN.

133—143.—p'ha, p'hya, &c. the same as the 6th column, with the addition of an aspirate.

FOURTEENTH COLUMN.

144—154. ha, hya, &c.—the same as the 8th column, with an aspirate prefixed.

FIFTEENTH COLUMN.

155. oa, or wa. This column exemplifies the manner in which the semi-vowel w is formed before a, and o, viz. before the former by prefixing a short o,

and before the latter by prefixing oo.

156. wo.

157. kwa.

158. kwō.

159. swa, or shwa.

160. swō, or shwō.

161. tswa, or chwa.

162. tswō, or chwō.

163. k'hwa.

164. k'hwō.

165. ts'hwa,

166. ts'hwō.

167. hwa.

168. hwō.

From this examination of the powers of the several letters which enter into the composition of the Corean syllabary, it appears that all the sounds in the English alphabet are more or less plainly enunciated, except the flat sound of *a*, the sounds of *f* and *v*, the two sounds of *j*, the open sound of *o*, and the compound sound of *z*. At the same time we are informed, by those who have been among the people, that euphony is studied in a very great degree. Such a language is well worthy of more minute examination;—so simple is it in the form of its letters,—and yet so well capable of expressing almost any sounds.

We look forward, with joy, to the period, now we hope near at hand, when Corea shall become better known to the nations of the west, by a friendly and commercial intercourse,—but far more, by the same faith in one Lord Christ Jesus, who shall in due time rule “from sea to sea, and from the river unto the ends of the earth.”

THE JOURNAL OF THE ASIATIC SOCIETY of Bengal. Edited by JAMES PRINSEP, F. R. S. Calcutta.

The first volume of this periodical—published in twelve monthly numbers, during the year 1832,—contains nearly 600 octavo pages, neatly printed, which are replete with *original* literary and scientific matter. The work is embellished with numerous plates, illustrative of subjects of which it treats.—Among the able contributors to the work, we observe the names of H. H. Wilson, author of the *Analyses of the Puranas*; Rev. R. Everest; Major H. Burney, resident at the Burnisee court; and Alexander Csoma de Koros. Of this latter gentleman, the editor of the *Journal* remarks:—

“Mr. Alexander Csoma’s indefatigable labor, in opening to us a first acquaintance with the literature of Tibet, will be estimated as it deserves by li-

terary men,—a contracted circle perhaps, because deep erudition and study are requisite to form critics capable of appreciating the nature and bearing of his peculiar researches upon the history, languages, and religions of other nations, both ancient and modern. All may however feel sensible of the devotion, zeal, and perseverance, which are necessary to lead a man, alone and unpaid, into a distant and wild country, to learn its language, and study its people at the fountain head. The volumes of notes which Mr. Csoma has presented to the Asiatic Society, will, it is hoped, be published in their Researches at length.”

Three numbers of the *Journal* for the current year, have recently come to hand; they more than equalled the previous numbers. The work is a model of what we should like to see published in China.

RELIGIOUS INTELLIGENCE.

NEW ZEALAND.—A narrative of nine months’ residence in New Zealand, in 1827, “by Augustus Earle, draughtsman to his Majesty’s surveying ship, the *Beagle*,” is noticed in the *Edinburgh Review* for January 1833. “The New Zealanders” according to the reviewer, “are decidedly the most interesting savages on the globe. They combine, in the highest degree all that is terrible, with all that

is engaging, in that form of human society. Our interest respecting them is singularly heightened at the present moment by the new aspect which they exhibit, and the change which is in course of being effected upon them by British intercourse;—an intercourse between the extremes of civilized and savage life, by which the features of both are strangely and curiously blended.”

In the absence of a profound and philosophic observer, the reviewer is "very glad" to have the picture of the New Zealanders drawn by the present author's 'animated pencil.' "Its tints are fresh and vivid, laid on boldly and roughly, like those which he spreads over his panoramic canvas;" and he has thus produced a volume, "at once extremely amusing and full of information;" and yet there are "considerable portions of it, which require to be carefully sifted." While we regret that the able writer of the *Edinburgh* has not "*carefully sifted*," as most surely he ought to have done, the amusing volume of Mr. Earle, we are happy to know that another of his Majesty's subjects has recently visited New Zealand, and that another volume is soon to be before the public. Personal acquaintance with the gentleman from whose letter we are about to quote, enables us to say confidently that his observations will be worthy of the fullest credit, though several of his statements will give "the most decided negative" to those of Mr. Earle.—The letter is dated Madras, 3rd June 1833; referring to New Zealand the writer says:—

"I spent eight months in Van Diemen's Land, and four months and a half in New South Wales, including in this time a visit of five weeks to *New Zealand*. You will recollect the anxiety which I expressed to you about this latter country, and will therefore be prepared to understand the motives of my trip thither. It would really appear providential, that the

vindication of the much-injured cause of those missions should have fallen into the hands of one who has assuredly an equal claim to veracity and independence of judgment, with Mr. Earle and such like calumniators of the excellent men and their labors in the mission in New Zealand. Earle's book has appeared in England, and I find has attracted considerable attention; and the Directors of the Church Missionary Society have alluded to it in the number of the "*Church Missionary Record*" for last September. These I had not seen until I returned from New Zealand; and in my remarks upon what I saw, it is remarkable enough that I should have noticed several things which give the most decided negative to Earle's statements. I have upon subsequent consideration resolved on sending my observations to the press, and they will probably appear in London in January next, in an octavo volume under the title of—

"*Recollections of New Zealand in 1833, by a staff officer of the Indian Army.*"—The entire proceeds (not profits) will be appropriated to the publication of the Holy Scriptures in the New Zealand language. The work will be completed in about 150 pages; and I hope and pray it may be of use to the cause of missions generally.

In the compass of a letter I cannot say much respecting the very interesting country and people to which I have alluded. Every thing I witnessed far exceeded all my expectations. There is a growing attention to religion amongst the

natives; their churches are literally crowded with most attentive, and apparently devout worshippers. The Sabbath is observed as a day of rest and cessation from all labor, generally in and around the mission stations. In many of the native adjacent villages they have established houses of prayer. Many come in from distant stations on purpose for religious instruction, saying they have heard the *good news*, and wish to know more about it; and many there are who have been brought to repentance and amendment of life, and who are giving most satisfactory proof of their being personally and deeply interested in the blessings of the gospel;" &c. &c.

PALAMCOTTA.—The following short extracts are from a letter, dated Palamcottah February 1st 1833, which was written by the Rev. Mr. Rhenius, and addressed to Mr. Gutzlaff by whom it was put into our hands. With reference to the progress of truth in Palamcottah, Mr. Rhenius writes:—

The Lord's blessing still accompanies our labors. In the last six months, ending with December, we have had an addition to our congregations of 599 souls,—making the total of them 9302 souls. In the past month of January, at least 100 families more have "cast their idols to the moles and to the bats." In one new village alone are about seventy families which have cleared their temple of all their idols and destroyed them. One of their head-men is now in my study. But you must not forget that it is easier to

cleanse their temple from idols, than their *hearts*. However the former is a great step towards the latter; and we may hope that if not all, yet some of the people are, or will be, truly converted to God. The divine word which they are now learning, will not be in vain.

In the schools also, which are nearly one hundred in number, we have much encouragement; the Lord is perfecting praise to himself from the mouths of these children. Recently in one of our schools, *a boy about twelve years old*, and of a newly established congregation, became very ill, and there was no hope of his recovery. His father asked him whether he wished to go to Christ, or to stay here still longer. The boy replied; "I should like to learn still more of the catechism, but I should like also to go to Christ;"—and then addressed his father thus. "Father, have you still any idols in the house? If you have, get them all away, and keep to the gospel." A heathen physician refused to give him medicine, because the parents had become christians; the boy hearing of it, said, "never mind, I do not want his medicine, I have a heavenly Physician."—He died with joy, and the parents instead of repining and mourning, made a feast. When the christian and heathen neighbors who came to visit them, saw this and expressed their surprise, the father said: "Why should we mourn? This is the marriage day of my boy; may we all die as this our boy did." Does not this show the powerful grace of God?.....

JOURNAL OF OCCURRENCES.

THE DEATH OF THE EMPRESS, on the 10th of June last, has been a frequent topic of conversation during the present month. The nature of her disease, and the length of her illness do not appear; but it seems that she had long been in bad health. An imperial edict is before us, on the subject; in which formality and tenderness are strangely blended. His Majesty after mentioning the dates of his marriage with her, and of her elevation to the title of empress, states the connubial affection which has existed between them for twenty-six years, as being "known to all the palace." Then, unable to dwell upon the loss of this "interior assistant," he proceeds to appoint officers to superintend all the necessary rites of mourning. The principal of these officers are his Majesty's brother Tun-tsin-wang, and his brother-in-law He-ngan.

We should not have expected, in such a country as China, to have found any uncertainty as to the mourning ceremonies to be observed. In Canton, two or three different orders have appeared on the subject. The final one was to this effect;—that no officer shall have his head shaved during one hundred days, nor have any marriage in his family during twenty-seven days, nor play on any musical instrument during one year; and that the soldiers and people shall not shave their heads for one month, nor engage in marriages during seven days, nor play on any musical instrument during one hundred days.—Other marks of mourning are the use of blue ink, in the public offices, in place of red; and the removal of the red fringe which usually ornaments the Chinese caps.

We subjoin the following short translation of the "order of rites observed in receiving the imperial mandate, raising lamentation, and laying aside (the mourning) clothes, on occasion of the grand ceremony following the demise of an empress." It has been lately circulated in Canton as a supplement to the daily court circular.

When the imperial mandate, written on yellow paper, comes down the river, an officer is immediately deputed to receive and guard it, at the imperial landing place. The master of ceremonies leads the officer, and directs him to receive the mandate with uplifted hands, land it, deposit it safely in the dragon dome (a kind of carriage borne by sixteen or thirty-two men); and spread it out in proper form. The civil and military officers, in plain dresses, then kneel down in order, in the Sunny-side pavilion, and so remain until the mandate has passed. When they have risen, the officer leads the procession to the grand gate of the examination Court; and the civil and military officers then first enter the 'most public hall,' and there kneel down,—the civilians on the east side, and the military on the west,—until the dragon dome has passed; after which they rise and wait till the dome has entered the hall of the constellation Kwei.* In this hall an embroidered yellow curtain, and incense table, must previously be prepared, and an officer be sent to receive with reverence the imperial mandate and safely lay it on the table. When this has been done, all the officers enter; upon which, the master of ceremonies cries out, "Range yourselves in order,—Perform the cere-

* In the midst of the seraglio, the constellations *Kwei* and *Peih* shed a brilliant lustre."—*Chinese classics*.

mony of thrice kneeling, and nine times knocking the head,—rise.” The master of ceremonies then requests to have the mandate read aloud; and the public official reader raises up the mandate to do so.

Mast. of cer. “Officers—all kneel—hear the proclamation read—(and when the reading is concluded he continues)—rise—raise lamentation.” The officers do so accordingly.

After the lamentation, the reader places the mandate on the yellow table, and the master of ceremonies calls out,—“deliver the imperial mandate.” An officer is then sent to the yellow table, who raises up the mandate, and delivers it to the governor, kneeling. The governor having received it, rises, and delivers it to the Poo-ching-sze, also kneeling; and he, in turn, rises and delivers it to his chief clerk, likewise kneeling. The clerk rises and takes it to the hall of Tsze-wei (in the Poochingsze’s office), to be printed on yellow paper.

Mast. of cer. “Officers—all put on mourning dresses.” The officers then retire; when they have changed their dresses, the master of ceremonies leads them back, and gives the order, “arrange yourselves, thrice kneel and nine times knock head—rise—raise lamentation—(after lamentation)—eat.” The officers then go out to the hall of abstinence! where they eat a little, the civil and military each taking their respective sides. The master of ceremonies then cries—“retire.” They retire to the ‘public place,’ and in the evening re-assemble, and perform the same ceremonies. At night, they sleep in the public place, separate from their families. The same ceremonies are performed in the morning and evening of the two following days, after which the officers return to their ordinary duties.

When the mandate has been copied, an officer is sent with it to the hall of the constellation Kwei, to place it on the yellow table, and another is sent to burn incense and keep respectful charge of it for twenty-seven days, after which it is delivered to the Poo-ching-sze, and sent back to the board of rites. On the 27th day, the officers assemble as before, and, after the same ceremonies of lamentation have been gone through, the master of ceremonies

gives the order—“Take off mourning—put on plain clothes—remove the table of incense.” All then return home, and the mourning ceremonies are at an end.

INUNDATION.—Along the banks of some of the rivers of China, the country is frequently deluged, and cattle, grain, and houses, with the inhabitants are swept away. In the south of China, such inundations are not very frequent. Though considerable part of the province of Canton is low ground, yet the waters seldom rise and break through the embankments so as to destroy extensively the habitations of men or the productions of the soil.—Very heavy rains began to fall early in this month, and on the 9th and 10th instant, the water stood in some districts a few miles west of Canton, more than ten feet above the ordinary mark. It was a very awful visitation. Ten thousand lives, it is said, have been lost. This is doubtless somewhat above the truth; though the real number cannot, we think, be below five or six thousand. A native christian whose house and paddy were washed away thus writes.

“I find on my return that my family, old and young, have been preserved in safety by the care of our heavenly Father. But one of our mud houses, and part of another have been washed away. The other little houses are much injured by the water. In this world, bodily afflictions or mental anguish are the lot of men; but those of us who know something of the mysteries of the gospel can cast our cares on the Almighty Father, and wait for his help. It is ours to be watchful and persevere in adherence to the Gospel even unto death.

“By the recent inundation, (the natives call it *Shwuy-tsae*—water-judgment) upwards of a thousand persons have been drowned at Fuh-shan. At *Shun-tih* district I do not know certainly how many have been drowned, and how many houses have fallen. At the western plantation and mulberry gardens in Nanhæ district, five or six hundred were drowned: and of houses, great and small, about eight hundred fell. At the villages on the right and left of my home, about a thousand fell, and about a hundred people were drowned—(the rest

escaped to an adjacent hill). Although this is a calamity sent from heaven, yet it must be traced to the rebellion and wickedness of man as a cause. When I see those who have suffered, my mind is increasingly filled with awe; and I would cherish a fear of offending the living and true God. Pray for me, Sir, that God may preserve me from sin, and from disgracing the religion of our Saviour, and then I shall be happy.

"I have heard that the Fooynen and the Leang-taou [superintendent of the grain department] have subscribed a few hundred dollars and have sent a few officers with cakes to distribute to the distressed sufferers in Nanhae and Shunthi districts: but at Kaou-yaou and Kaou-ming, the districts where I live, (the land being higher) no assistance has been sent, and the distress of the people is truly great."

RETIREMENT OF AN AGED STATESMAN.—In China the officers of government are regarded as bond-servants of the emperor, to be kept as long as he pleases to retain them. He shews tenderness as much in permitting them to resign, as in employing and promoting them. Looyin-foo, the fourth in order of the cabinet ministers, has been ill for some months back, and, his health not improving, has presented a very earnest request to be allowed to retire. This request is often a mere matter of form, when an officer has been long indisposed; but in the present instance it appears to be of a more serious nature; and his majesty has reluctantly granted it, lest the anxieties he must feel respecting the duties of his office, should prove detrimental to his recovery. He is therefore allowed to retire with the title of 'guardian of the heir apparent,' and the allowances and full salary of his office.

The Cochinchinese escort of the man-of-war junk, driven last February on

the coast of Cochinchina, and now brought back, as mentioned in our last number, have not, it appears, come empty, but are accompanied by two large junks, fully laden. They have therefore moved their quarters from the Honan temple to one of the Hong merchant's ware-houses, and the governor has written to Peking, to ascertain whether or not the duties shall be remitted, in return for their kindness to the wrecked mariners. The officers forming the escort are six in number, and two of them, we hear, are no new travellers, having sailed, in his Cochinchinese Majesty's vessels, to Calcutta, the straits of Malacca, and Manila:—yet they are mere stammerers except in their own language.

The commercial business of junks trading between Cochinchina or Siam and Canton is conducted by two of the Hong merchants, in annual rotation. It is this year the turn of the two junior hongs, established only last year, to conduct this trade; the governor has therefore ordered the two senior merchants to assist them in attending to the wants of the Cochinchinese visitors.

Insurrection in Sze-chuen.—There has of late been some insubordination on the part of the foreign tribe called *Tsing-ke*, attached to this province; which has occasioned a large expenditure of treasure on the part of the imperial government. Na-yen-paou, (a brother of the disgraced statesman Na-yen-ching, lately deceased,) is Mantchou general of the province, and has at present direction of the war. The Chinese commander-in-chief Kwei-han, a general of 30 years standing, has died in consequence of cold taken during a successful campaign in which he was engaged against the insurgents. His Majesty confers posthumous titles on him accordingly, and also commands particular attentions to be paid to the members of his surviving family.

THE WEATHER, during several days near the close of this month, has been *unusually hot*. On the 25th, the thermometer stood at 93; it rose to 95 the next day; and on Saturday the 27th, it stood for five hours at 96. During those three days, a scorching wind blew almost incessantly from the north and west. To-day, (July 31st,) as on the two preceding days, rain has fallen in plentiful showers; and the thermometer stands at 85.



